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THE DIOCESE

OF

WESTERN NEW YORK

HISTORY AND RECOLLECTIONS

BY

CHARLES WELLS HAYES

ROCHESTER, N. Y.
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PREFACE

I HAVE attempted to write the story (in outline) of the "Diocese of Western New York," by which I mean the (Protestant Episcopal) Church in the western half of the State of New York, (from Utica west to Buffalo,) set off in 1838 as a new Diocese from the original one comprising the whole State. This new Diocese was divided again thirty years later, the eastern half of it being erected into the present Diocese of Central New York. The story is naturally divided into four periods.

I Missions (to the Iroquois Indians) prior to the beginning of settlement by whites in 1784–5.

II The Diocese of New York, 1785 to 1838.

III The original Diocese of Western New York, 1838 to 1868.

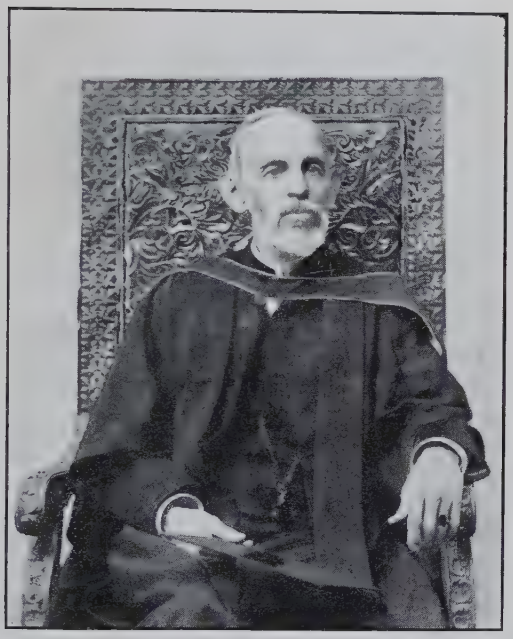
IV The present Diocese, from 1868 to 1896.

The story of the first period (of 170 years) is a very short one, and has little to do with the later history. That of the second is mainly the short but brilliant and fruitful Episcopate of Bishop HOBART, 1811–30. The third period is nearly coincident with the no less remarkable work of Bishop DE LANCEY, 1839–65. The last covers nearly all that of Bishop COXE, 1865–96. Each of these three great Bishops left, as we shall see, a permanent impress on the growth and character of the Church in Western New York, and its history is largely their biography.

The book has been written at the oft repeated request of the late Bishop Coxe, and of many other personal friends, mostly from materials gathered during many years. I have ventured to call it "history," but perhaps a more descriptive title would be "historical materials (or facts), and recollections," the little rills, as they have been aptly called, which make the larger streams of history. For one thing I have to apologize,—the attempt to write at all the story of an Episcopate so recent and of such manifold aspects as that of Bishop Coxe. For this I can only plead the earnest request of a number of the clergymen and laymen of the Diocese, who felt that some record of his remarkable work ought to be made before those

who had their part in it had all passed away. If this part of the book proves to be at all what it should be, it will be largely due to the encouragement and help given me by these good friends, too many to be even named here.

I must however acknowledge my obligations to many friends for the illustrations of this book. Nos. 6, 13, 14, 19, 25, 35, 36, 56, 67, 74, 75, 76, 78, 82 and 85, in the list given on page vii, are due to the courtesy of the *Churchman* Company of New York; Nos. 9, 12, 15, 30, 45, 68, 80 and 87 have been kindly furnished me by the Archdeacon of Rochester; Nos. 8, 16 and 17 by the Rev. John Brainard, D.D.; Nos. 7, 21, 22, 23 and 24 by the Rev. John R. Harding; Nos. 11, 54 and 83 are from the Evans-Bartlett history of S. Paul's Church, Buffalo, by the kindness of its authors; Nos. 31, 37 and 88 are from Mrs. Mixer's History of Trinity Church, through the Rector, the Rev. Cameron J. Davis; Nos. 2, 43, 72, 80 and 81 from "Geneva on Seneca Lake," published by the Geneva Chamber of Commerce; No. 5 from the Hon. George W. Nicholas of Geneva; No. 1 from Mrs. John P. De Lancey of Geneva; No. 34 from Mrs. Millicent L. Hamlin of Holland Patent; No. 38 from the Rev. Henry E. Hubbard; No. 49 from Mrs. Emily B. Clarke of Syracuse; No. 50 from the late Rev. Edward B. Spalding, L.H.D.; No. 51 from the Right Rev. the Bishop of North Dakota; Nos. 57 and 63 from the Rev. William L. Davis; No. 66 from Miss Clara A. Prescott of Newark; No. 65 from Mrs. Walter Ayrault; No. 69 from the Rev. Dr. Charles H. Boynton; No. 70 from Mr. Edgar Parker of Geneva; Nos. 44 and 79 from the Rev. William Stanley Barrows; No. 84 from Miss Mary Richards Berry of Buffalo.



Charles Wolcott Hayes

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PART FIRST

COLONIAL: 1615–1785

CHAPTER I

SEVENTEENTH CENTURY MISSIONS

THE discovery of America by Columbus (1492), and of the continent of North America by John Cabot (1497), brought with it the ministrations of the Church, in the latter case of the Church of England. In the "Privy Purse Expenses" of Henry VII., March 24, 1498, is a grant of £20 to "Lancelot Thirkill of London," for a "Prest for his shippe going towards the New Islande."* A Canon of S. Paul's Cathedral, London, appears at S. John's, Newfoundland, early in the sixteenth century.†

The expedition under Sir Hugh Willoughby for discovering a northern passage to "Cathay," in 1553, had "Master Richard Stafford, Minister," as its Chaplain. The Chaplain of Frobisher in 1578, "Master Wolfall," first celebrated the Holy Communion in North America with the Liturgy of the Church of England, at "Winter Furnace," Newfoundland; and in the following year, on S. John Baptist's Day (or Eve) the same English service was held on the coast of California (probably on the site of S. Francisco) by Francis Fletcher, Chaplain of the "Pelican," under Sir Francis Drake. Of nearly the same date are the expeditions under Sir Walter Raleigh to Roanoke, Sir Humphrey Gilbert to Newfoundland (1583–84), and Sir Richard Grenville to Virginia (1585), the latter with the first record of missionary work among the Indians, by the Chaplain, Thomas Hariot.‡

* Sir Harris Nicolas, Excerpta Historica, 85–133 (quoted by Bishop Perry, Hist. Amer. Epis. Church, I. 2).

† Id.

‡ Bishop Perry, 11–13. It is worth while to quote here the words of Edward Hayes, Master and owner of the only ship (the *Golden Hind*) which returned from Sir Humphrey Gilbert's ill-fated expedition, as to the Christian spirit in which

These were followed at no long interval by the English colonists of Virginia and Maine in 1607, with Robert Hunt and Richard Seymour as their Chaplains.

But in WESTERN NEW YORK the cross was planted first by Franciscan (Recollet) friars from France; Le Caron, Viel, Sagard, and La Roche Dallion, about 1625, on both banks of the Niagara River (apparently near Lake Ontario), followed in 1641–2 by the Jesuits from Quebec (where their College had been founded in 1635) up the St. Lawrence and across Lake Ontario to the seats of the great Confederacy of the Iroquois, in what are now the counties named from four of their five Nations, Oneida, Onondaga, Cayuga and Seneca. The "Relations" of Le Mercier, Dablon, Le Moyne and L'Allemant tell a wonderful story of Christian work regardless of danger and death, of

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it was undertaken. To sow the seed of eternal life in those heathen lands, he says, "must be the chief intent of such as shall make any attempt that way; or els whatsoever is builded upon other foundation shall never obtain happy successe nor continuance." That "it is the duty of every man of great calling" inclined to this enterprise, "to examine his own motives; which, if the same proceed of ambition or avarice, he may assure himself it cometh not of God, and therefore cannot have confidence in God's protection and assistance." But if they "be derived from a virtuous and heroical mind, preferring chiefly the honour of God, compassion of poor infidels captived by the devil, tyrannizing in most wonderful and dreadful manner over their bodies and souls; advancement of his honest and well-disposed countrymen, willing to accompany him in such honourable actions; relief of sundry people within this realm distressed; all these be honourable purposes, imitating the nature of the munificent God, wherewith He is well pleased, who will assist such an action beyond expectation of man." He calls his narrative "A report of the voyage and successe thereof, attempted in the yeare of our Lord 1583 by Sir Humfry Gilbert Knight, with other gentlemen assisting him in that action, intended to discouer and to plant Christian inhabitants in places conuenient upon those large and ample countreys extended northward from the Cape of Florida, lying vnder very temperate climes, esteemed fertile and rich in Minerals, yet not in the actuall possession of any Christian prince, written by Mr. Edward Haies gentleman, and principall actour in the same voyage, who alone continued vnto the end, and by God's speciall assistance returned home with his retinue safe and entire." And he gives the oft-quoted account of the gallant Sir Humphrey's fate, when on "Monday the ninth of September, in the afternoone, the frigat [Squirril] was neere cast away, oppressed by waves, yet at that time recouered; and giving forth signs of joy, the Generall sitting abaft with a booke in his hand, cried out vnto vs in the Hind (so oft as we did approch within hearing) We are as neere to heauen by sea as by land. Reiterating the same speech, well beseeming a souldier, resolute in Jesus Christ, as I can testifie he was." Hakluyt Voyages, xii. 320, 322, 355 (Edinb. 1859).

great success in "winning these strange people to a stranger faith," of martyrdom alike of teachers and converts, for more than half a century; but all perishing in the end, the very footprints of Jesuit missions long since disappeared.* Churches were built by the French for the Oneidas at Oneida Lake, for the Onondagas near Manlius or Jamesville, for the Cayugas at Cayuga Lake, for the Senecas at Avon or "Chenussio" (Geneseo); and in 1687 a Chapel at Fort Niagara, (Père Millet its Chaplain then), where services were maintained from time to time as long as French occupancy continued, *i. e.*, to 1759.†

* Narr. and Crit. Hist. of America, IV. 265; Turner, Holland Purchase, 65, 93; Clark, Onondaga, I. 130-208, where these deeply interesting "Relations" of the Jesuit Missionaries are given at considerable length.

† Doc. Hist. N. Y. I. 150, 168. The Fort was rebuilt in 1725.

CHAPTER II

ENGLISH MISSIONS: MOOR AND ANDREWS

MEANWHILE the Church of England, whose services had been held in the city of New York from its conquest from the Dutch in 1664, and gradually extended into the neighboring settlements of Long Island and New Jersey, was making some feeble efforts to send missionaries to the Iroquois, in part, no doubt, at first, to detach them from the French interest. This work seems to have been first suggested about 1695, by the Rev. JOHN MILLER, Chaplain of the garrison at New York 1692–5, who visited Albany and Schenectady, and on his return to England wrote a historical account of the Province, adding proposals for the establishment of a Bishop at New York, as Suffragan to the Bishop of London, with jurisdiction over New Jersey, Connecticut and Rhode Island. It seems to be the first of the many ineffectual pleas through a hundred years for an American Episcopate of Missionary character.* The suggestion for missions to the Indians was renewed in 1700 by the Earl of Bellomont, then Governor of New York, whose letter to the Lords of Trade was laid by them before the Queen in Council (April 3, 1703), and by her order referred to the Archbishop of Canterbury, who in turn sought the help of the newly founded Society for the Propagation of the Gospel.† Their first missionary, the Rev. THOROUGHGOOD MOOR, reached New York in the autumn of 1704, went immediately to Albany, and there met some of the Mohawk chiefs, who received him with great joy; but on pushing on through the wilderness fifty miles west, to Dyondarogon (or *Tionondéroga*), the principal Mohawk village or "Castle" (afterwards known as Fort Hunter), he was disappointed to find that

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*Eccles. Records of N. Y. II. 1037. Dix, Hist. Trinity Ch. I. 73. A fuller account of Mr. Miller is given by the Rev. J. P. B. Pendleton, in Centenn. of Trinity Church, Utica, 1898.

† It is said that altar-plate and furniture for a chapel for the Onondagas was sent over by William III. in 1700. (Clark, Onondaga, I. 212, who refers to "London Documents," p. 139.) But I can find no authority for this statement, and presume that it is confounded with Queen Anne's gift of later date.

the chiefs would not commit themselves to receiving him as their Minister until they had consulted the other Nations of the Confederacy. The truth was that they were all hesitating, then and for many years later, between the French and English as allies and protectors. Eventually the Mohawks, under the wise guidance of Sir William Johnson, became not only firm friends of England but devoted adherents of the Church, as they are at this day. Mr. Moor returned to Albany, and after a year of fruitless efforts to gain the confidence of the Iroquois, (in which he was greatly hindered by the covetousness of the Albany fur-traders,)* gave up his mission in despair.†

The visit of four Mohawk Sachems to England in 1709 ("embassadors," they are called by the secretary of State)‡ awakened a new interest in Indian missions. The Society determined to send out two missionaries with a stipend of £150 each, and Queen Anne, on their application, directed the building of a Fort, chapel and house at the lower Mohawk castle. These were completed by Governor Hunter in 1712.§ The contract (of Oct. 11, 1711) describes Fort Hunter as one hundred and fifty feet square and twelve in height, of foot square logs; at each corner a block house twenty-four feet square and two storeys high; "also a Chaple in the Midle of the ffort of twenty-four foot square one Storye Ten foot high with a Garret Over it well Covered wth Boards & Singled & well flowrd A Seller of fifteen foot square under it Covered with Loggs and then with Earth The whole Chaple to be well flowrd." The Chapel was opened on the 5th of October, 1712, by the Rev. Thomas Barclay, the Society's Missionary at Albany (who had been directed to instruct the neighboring Indians, and had already received some

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* See Peter Kalm's account (1749) of the cheating of the Indians by these men, and its effect on missions, in Munsell, Ann. Albany, I. 60.

† He served for several years in New York and New Jersey, and was lost at sea on returning to England in 1707. John Talbot (of Burlington) speaks of him as "a most pious and industrious missionary," whose loss can only be supplied by "a good Bishop." (Letter to Sec. S. P. G. 1708. Coll. P. E. H. S. I. 60.)

‡ Two of them noted afterwards as "King Hendrick" and Brant, the father of Joseph Brant, Thayendenagea.

§ Watson (Annals of New York, p. 66) says that Gov. Hunter himself gave largely to the building of the chapel; that Albany contributed £200, and most of the inhabitants of Schenectady something. But the description of the chapel does not seem to agree with this account.

fifty of them into the Church), one month before the arrival of the Rev. WILLIAM ANDREWS, appointed second Missionary to the Mohawks under a resolution "that the design of propagating the Gospel in foreign parts does chiefly and principally relate to the conversion of heathens and infidels." Towards its furnishing the Queen gave altar-plate and linen, the Archbishop of Canterbury twelve large Bibles and Tables with the Commandments, etc., and the Society "a Table of their seal finely painted in proper colours."* The Indians built a school-house, but objected to their children being taught English because it gave them an opportunity of learning the vices of the traders. Mr. Andrews did his best, with the help of an interpreter, to instruct them in the outlines of Christian truth, and after a while obtained the assistance of a Dutch Minister in Schenectady, who had translated the English Matins and Evensong, and some parts of the Bible, into the Mohawk dialect. These were printed by the Society in New York.

The account of the Missionary's labours and trials, in Humphrey's "History of the Propagation Society," is full of pathos and interest, but far too long to be given here. The traders, the neighbouring Indians (Tuscaroras received by the Five Nations from North Carolina), and the French Jesuits, were united in opposition to the Church and to him, and after six years' trial he wrote the Society that his labours had proved ineffectual. That they bore some fruit, however, was evident by the better reception and following of his successors' teaching. Some, both men and women, were brought to lead "more orderly lives;" and many of the children were well taught despite their parents' indifference or unwillingness. "Willing to try what good he could do among another Nation, he travelled to the Castle of the Oneydans, one hundred miles farther west," *i. e.*, Oneida Castle; thus bringing the Church's ministrations for the first time within the limits of the old Diocese of Western New York. "The country all

*Col. Doc. N. Y., V. 280. Digest of S. P. G., 70. The fort was enlarged before 1750, but abandoned at the Revolution. The Chapel was rebuilt of stone, and after the flight of the Mohawks under Brant, was used temporarily as a fort; but seems to have been burned in Sir John Johnson's invasion of Schoharie in 1780. The ruins were taken down (to make room for the Erie Canal) in 1820, the glebe (of 300 acres) and parsonage sold, and the proceeds ($4,682) divided between the churches at Port Jackson (Amsterdam) and Johnstown. (Doc. Hist. N. Y. IV. 317; Stone's Brant, II. 111; Journ. Dioc. N. Y. 1836, p. 55.)

the way was a vast wilderness of wood and the road through it a narrow Indian path. He was forced to carry all necessaries with him, and at night to lie upon a bear's skin. When he arrived at the Castle, he was visited by more than one hundred people, who seemed all glad to see him ; he read several papers to them [in Mohawk, it may be presumed, that being a *lingua franca* among the Iroquois at that day], and after instruction, baptized several.'' Such was the first Missionary work of the Church of England in Western New York.*

* S. P. G. Digest, 71. Humphrey (reprint in Ch. Review, Jan. 1853), 618.

CHAPTER III

ENGLISH MISSIONS: OGILVIE AND STUART

HE Rev. John Milne, who succeeded Mr. Barclay a Albany in 1728, carried on Mr. Andrews's work among the Mohawks with some success for nine years. The Commanding officer at Fort Hunter in 1737 speaks very strongly of their improvement under him. They are "very much civilized" by their instruction in the Christian religion. "The number of communicants increases daily. They are as peremter in observing their rules as any society of Christians. They are very observing of the Sabbath, convening by themselves and singing Psalms on that day, and frequently applying to me that Mr. Milne may be oftener among them."*

Henry Barclay, son of the Rev. Thomas, appointed Catechist in 1735, and ordained in 1738, served at Fort Hunter most efficiently till 1746. Born and educated in America, he could teach and preach in Dutch and Indian as well as in English, and by this time a large number of Dutch and Irish settlers were gathered around the Fort. He reports an Indian congregation of above five hundred, "regular sober Christians," fifty of them communicants, and a great reformation from the habits of drunkenness they had learned from the traders.† He was succeeded in 1749 by the Rev. JOHN OGILVIE, a Yale graduate of 1748, who, in his thirteen years' service as Missionary, was the first to traverse the whole extent of Western New York, from Fort Schuyler (Utica) to Niagara Falls. In 1759 he was Chaplain of the "Royal Americans" ‡ in the Expedition which ended in the capture of Fort Niagara by Sir William Johnson.

"The Mohawks," he says in a letter to the S. P. G. of Feb. 1, 1760, "were all upon this service, and almost all the Six Nations, in the whole 940 at the time of the siege. I officiated constantly to the Mohawks and Oneidoes who regularly attended Divine Service. The Oneidoes met us at the Lake near their Castle [Oneida Lake,] and as

*Digest, 72.

†Digest, 78.

‡A Provincial regiment raised at Albany. See Mrs. Grant's "Memoirs of an American Lady," p. 192.

IROQUOIS COUNCIL TREE
At Kanadesagea (Seneca Castle)

WITHDRAWN
FROM
STOCK

they were acquainted with my coming, they brought ten children to receive Baptism, and young women who had been previously instructed came likewise to receive that holy ordinance. I baptized them in the presence of a numerous crowd of spectators, who all seemed pleased with the attention and serious behaviour of the Indians. During this campaign I have had an opportunity with some of every one of the Six Nation Confederacy and their Dependents, and of every nation I find some who have been instructed by the priests of Canada and appear zealous roman Catholics, extremely tenacious of the Ceremonies and Peculiarities of that Church; and from very good authority I am informed that there is not a nation bordering upon the five great lakes, or the banks of the Ohio, the Mississippi all the way to Louisiana, but what are supplied with Priests and Schoolmasters, and have very decent Places of worship, with every splendid utensil of their Religion. How ought we to blush at our coldness and shameful Indifference in the propagation of our most excellent Religion. . . . . In this Fort, there is a very handsome Chapel, and the Priest, who was of the order of St. Francis, had a commission as the King's Chaplain [of France] to the garrison. . . . . I performed Divine Service in this Church every day during my stay here.''*

Under Lord Amherst's orders, Mr. Ogilvie spent the following winter (1760–1) as Chaplain at Montreal, where he was able to reach the Caughnawagas, a clan of the Mohawks settled near that city. His residence was however mostly at Albany, in charge of S. Peter's Church, and with little time to give to the Indian work at Fort Hunter. Mrs. Grant of Laggan, in her delightful "Memoirs of an American Lady" (Madame Schuyler), says that his office as Indian Missionary was rather nominal than real, but in Albany he was "much beloved by all who were capable of appreciating his merit; his appearance was singularly prepossessing; his address and manners entirely those of a gentleman; his doctrine was pure and scriptural, and his life as a clergyman exemplary."† Sir William Johnson writes of him as "one who has upon all occasions done everything in his power for

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*S. P. G. Digest, 153.

† About 1765 he became Assistant Minister of Trinity Church, New York, and in 1770 one of the Governors of King's (Columbia) College, from which he received degrees of A.M. and D.D., the latter also from Aberdeen. He completed the translation of the Prayer Book into the Mohawk language (begun by Dr. Barclay) in 1769. He died Nov. 26, 1774, aet. 51. A fine portrait of him is in Doc. Hist. N. Y. IV. 195.

the promotion of true Religion," and asks that his "very inconsiderable salary" both as Missionary and Rector at Albany be increased. *

Dr. Ogilvie was followed in the Mohawk mission by the Revs. John Jacob Oel (1750–77), Thomas Brown (1760–66) and Harry Munro † (1768–74, these last two Rectors of S. Peter's, Albany), and in 1770 by JOHN STUART, known later as "the Father of the Church in Upper Canada."‡ Mrs. Grant introduces him to us (from personal knowledge) as one for whom Madame Schuyler "had the utmost veneration. Perfectly calculated for his austere and uncourtly duties, he was wholly devoted to them, and scarce cast a look back to the world which he had forsaken. He was the link which held her to the Mohawks, whom she now [since Colonel Schuyler's death] saw so much more seldom, but always continued to love. . . She found much entertainment in tracing the unfoldings of the human mind in its native state, and the gradual progress of intellect when enlightened by the gentle influence of pure religion; and this good *Father of the desarts* gratified her more by the details he was enabled to give of the progress of devotion and of mind among his little flock, than he could have done by all that learning or knowledge of the world can bestow."§

The storm of the Revolution was already impending when Mr. Stuart began his mission, but he laboured faithfully at Fort Hunter until long after most of the Mohawks had followed Sir John Johnson and their Chief Joseph Brant to Niagara at its outbreak in 1775. He had brought them to daily public prayer when at home from their hunting; to come often long distances to Holy Communion at the greater Festivals; to a marked reformation in habits of living, especially in abstinence from strong liquors; and to keep their children steadily at the School which he taught with the help of a faithful Catechist, Cornelius (?) Bennet (who was also useful as a physician). That the Indians, both Mohawks and Oneidas, appreciated his excellence, is shown by their repeated and urgent requests that he might be permitted to remain among them. In their Conference of August, 1775, with the American Commissioners at Albany, they call him "our father, the Minister, who resides among the Mohawks, and was sent

* N. Y. Col. Doc. VII. 43.

† Grandfather of Frances Munro, wife of Bishop De Lancey.

‡ Digest, S. P. G., 73, 877.

§ Memoirs, p. 237.

them by the King. He does not meddle in civil affairs, but instructs them in the way to heaven. . . . They beg he may continue in peace among them. . . . It would occasion great disturbance was he to be taken away . . . They would look upon it as taking away one of their own body." *

But with the increasing bitterness of border warfare, Mr. Stuart was forced to give up his work at Fort Hunter (where a part of the Mohawks still remained), although he had gathered there a congregation of two hundred white settlers, for whom he held regular Sunday services in English in addition to those for the Indians. He officiated also once a fortnight at Johnstown (where a church had been built by Sir William Johnson), a service freely given by him.

In 1777, being suspected (without reason, as was afterwards shown) of correspondence with the British officers, his house and church were plundered, and for three years he was kept a prisoner on parole at Schenectady, and then allowed to go to Montreal on exchange for an American officer. On the termination of the war he was urged to return to Philadelphia and to Virginia, but he was "resolved not to look back, . . if it pleased God to make him the instrument of spreading the knowledge of His Gospel among the heathen." In 1785 he removed to Cataraqui (Kingston), where he again taught a school, but from time to time visited his former charge, the Mohawks, now on Grand River (Brantford) and at Niagara. He became the Bishop's Commissary for all Canada West; Chaplain to the first Colonial Legislature and to the garrison at Kingston; declined an appointment as Judge of the Court of Common Pleas; received from his *Alma Mater*, the University of Pennsylvania, in 1799, the degree of Doctor in Divinity; and from his Canada friends a large estate (4,000 acres) of valuable land. But to the last he continued ever active in his labours for the Indians, which brought him repeatedly within the borders of Western New York. In 1784 we find him at Brant's Indian (log) church near Lewiston (where in a tree near by, hung the bell given by Queen Anne for the now ruined Chapel at Fort Hunter), preaching to a congregation (of Mohawks, Oneidas, Onondagas, Cayugas and Tuscaroras) which the little church could not begin to contain, baptizing over one hundred of them (the adults

* Speech of "Little Abraham," a Mohawk Chief, Stone's Life of Brant, I. 447; N. Y. Col. Doc. VIII. 623.

having been instructed by the Indian Catechist) and solemnizing several marriages. "It was very affecting," he says, "to see these affectionate people, from whom he had been separated more than seven years, assembled in a decent and commodious church, erected principally by themselves, with the greatest seeming devotion and a becoming gravity."*

And what became of all this missionary work and sacrifice? Of the Oneidas our history will have something to tell much later on. A few years ago (in 1884) it was my privilege to meet at Brantford, Dr. Stuart's successor, the Rev. Abraham Nelles, and learn from him something of the results among the Mohawks to this day. I cannot give statistics here; but there is a large body of the descendants of Joseph Brant's followers, most of them earnest and faithful Churchmen, and in life and character far above what we think of as attainable by the Indians under white rule. This may be said indeed of a much larger number of the Indians in Canada, of various nations, who have been trained in the Church, and, as wards of the State, received what they so seldom find among us, decent and honest treatment. The Christian work of well-nigh two centuries has not been thrown away on them. †

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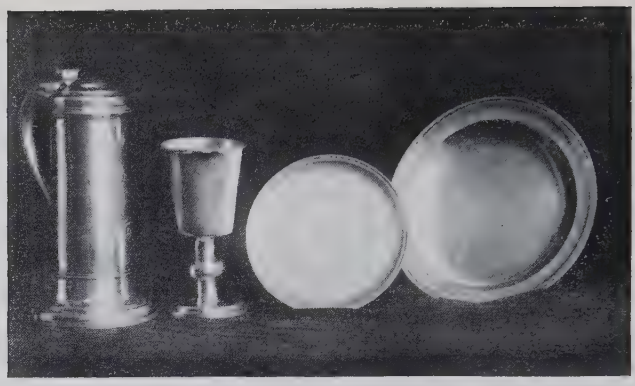
* S. P. G. Digest, p. 154.

Dr. Stuart died Aug. 15, 1811, aet. 70, at Kingston. "Being six feet four inches in height, he was known among his New York friends as 'the little gentleman.' His manners were gentle and conciliatory [spite of the "austere and uncourtly duties" of which Mrs. Grant tells us above], and his character was such as led him rather to win men by kindness and persuasion, than to awe them by the terrors of authority. His sermons found a way to the consciences of those long insensible to any real religious convictions." His oldest son, the late Ven. George Okill Stuart, D.D., LL.D. (Harvard, 1801), Archdeacon of Kingston and Dean of Ontario, d. 1862. See the interesting Memoir of Dr. J. Stuart in Doc. Hist. N. Y., IV. 313–22.

† They still carefully preserve Queen Anne's gifts of massive altar plate, fine old service books, and delicately embroidered altar linen, now worn to a thread and no longer available for every day use. The altar plate for the Onondaga chapel which was *not* built, came into possession of S. Peter's Church, Albany, where it is still to be seen.



ALTAR PLATE
Given by Queen Anne to Mohawk Chapel at Fort Hunter, 1712

SITE OF FIRST INDIAN (MOHAWK) CHURCH, LEWISTON, 1775

CHAPTER IV

PROTESTANT MISSIONS: ZEISBERGER AND KIRKLAND

A WORD must be said of some other Christian work among the Iroquois in the Eighteenth Century. In 1750, two earnest Moravians, "Bishop" Cammerhof, and "Brother" David Zeisberger, traversed the wilderness from Bethlehem, Pa., to Onondaga, where on the 20th of July they obtained permission to establish themselves as Missionaries. They returned to Bethlehem before winter, having baptized a number of Indian converts; and in the spring of 1751 Zeisberger went back with two others (Gottfried Rundt and Martin Mark) and remained about a year. Again in 1754, and for many years after, he was at Onondaga, and completed two Indian grammars (English and German), a large dictionary, and various books of instruction and devotion. The mission was however abandoned at the beginning of the Revolution, and left no visible permanent fruit.*

Much more effective, for forty years at least, were the labours of the Congregationalist SAMUEL KIRKLAND among the Oneidas.

Born at Norwich, Conn., 1741, and prepared for college in Dr. Wheelock's Missionary School at Lebanon (where began his friendship with Joseph Brant, and, probably, his life-long interest in the Indians), he set out in November, 1764, while yet a Princeton undergraduate, for Johnson Hall, where he was most cordially received by Sir William, and staid till Jan. 16, 1765; then by a journey of 150 miles through the wilderness, on snow-shoes (in company with two Seneca Indians), he reached Kanadesagea (the "Seneca Castle," afterwards Geneva), in *twenty-three* days. After careful explanation of his plans and motives, he was kindly received, and finally adopted by their principal chief. He remained only one year with the Senecas, and after his ordination (Congregational) as missionary, began in August, 1766, his forty years' work among the Oneidas. He soon made himself familiar with their language, customs and feelings, endeared himself to them, and gained their confidence more fully,

*J. V. H. Clark, Onondaga, I. 220–3.

probably, than any other of the white race ever did. Sympathizing entirely with the cause of the Colonies, (at the loss, of course, of Sir John and Guy Johnson's friendship, though not, it seems, of that of Brant, who is said to have saved his life at the outbreak of the Revolution), he was able to render most important service in securing the neutrality or the aid of the Oneidas, who for the most part, alone of all the Five Nations, continued faithful to the American side. During most of the war he was separated from his family, who were sent for safety to Stockbridge, Mass., while he was serving not only as missionary, but as Post Chaplain at Fort Schuyler, and Brigade Chaplain in Sullivan's Expedition of 1779 against the Senecas. At the close of the war he resumed his residence at Oneida, and from that time laboured incessantly till his death (Feb. 28, 1808), often visiting the remoter Indians, as far west as Buffalo, preaching three times every Sunday, and giving daily instruction wherever he might be. His character and services were not unappreciated by his own countrymen; from Phelps and Gorham he received a gift of two thousand acres of land ("No. 7" in Ontario County) and from the State of New York nearly five thousand more near Oneida. Out of the "Plan of Education for the Five Nations" which he put forth in 1792, grew the Hamilton Academy of 1793 (subsequently the Hamilton College of 1810), to which he gave a large endowment in land. It has been well said of him that "few missionaries have been more faithful and devoted to the cause of truth, have made larger sacrifices, exposed themselves to greater perils and hardships, or had their efforts crowned with a greater degree of success, than Samuel Kirkland."*

* Clark, Onondaga, I. 223–9. See also Lothrop, Life of Kirkland, and numerous references and letters in N. Y. Doc. Hist. and Col. Doc. Kirkland was the intimate friend of the famous Indian preacher Samuel Occum (d. 1792), who officiated occasionally at Oneida and Onondaga. I need hardly add that the 16th President of Harvard, John Thornton Kirkland (Harv. 1789), D.D., LL.D., was a son of the great missionary. In most early documents the name is spelled *Kirtland*.

PART SECOND

DIOCESE OF NEW YORK: 1785–1838

CHAPTER V

THE FIRST SETTLERS AND MISSIONARIES

UR story of Colonial days, interesting as it is (or as it seems to me), has little to do with the subsequent history of the Church in Western New York; for as far as we are concerned, there was *no* Western New York till after the Revolution. But it began to *be* within the first year from the Peace. Hugh White of Middletown, Conn. (great-great-grandson of John of Cambridge, 1632), who had become in 1783 (at the age of fifty years) one of the proprietors of the "Sadaqueda (Sauquoit) Patent," now Whitestown, Oneida County, arrived at his new home, with his large family, June 5, 1784, after a month's journey mostly by the Hudson and Mohawk Rivers; one of his sons with two yoke of oxen keeping pace with them all the way by land, to the mouth of the Sauquoit Creek.* Almost at the same time came James Dean and Jedediah Phelps to Wood Creek, near Fort Stanwix (Rome);† three years later there were twenty-one log houses in what is now Oneida County, and solitary families near where are now the cities of Syracuse, Auburn and Geneva.

By an Act of the Legislature of New York of March 7, 1788, the

* Seventy-seven years later, in August, 1861, I said the Burial Service at New Hartford for Esther (White) Storrs, granddaughter of Judge White, widow of the Hon. Henry L. Storrs of Whitesboro, mother of the Rev. Henry S. Storrs of Yonkers, and grandmother of the Rev. Leonard Kip Storrs, D.D., of Brookline, Mass.,—a devoted Church woman. She was the *first white child* born within the limits of the old Diocese of Western New York.

† What a pity that the old historical name, memorial of the brave old Irish General who built the Fort "at the Oneida Carrying Place" in 1758, should be lost, and lost in *Rome!* But there are too many instances of such bad taste in W. N. Y. nomenclature.

County of Montgomery (the "Tryon County" of the Revolution) was divided into seven towns, the last of which, named "White's Town," was bounded north, south and west by the bounds of the State, and east by a north and south line extending to those bounds, and "crossing the Mohawk River at the Ford near and east of the house of William Cunningham" (near the foot of Genesee St., Utica). This last boundary was in 1798 extended two miles east to the present east line of Oneida County. With this exception, the "Town of White's Town" comprised exactly the territory of the original Diocese of Western New York, and contained when thus set off a white population of two hundred souls.*

Meanwhile the General Convention of the Church in the United States had been organized at Philadelphia on the "Tuesday before the Feast of S. Michael" 1784; and the Diocese of New York held its primary Convention in New York, June 22, 1785, with the Reverend Samuel Provoost as President, the Reverend Mr. [Benjamin] Moore as Secretary, and three other clergymen and eleven laymen. Two years later, on S. Peter's Day 1787, the New York Convention (still only five Priests) welcomed their first Bishop, the Right Rev. Samuel Provoost, D.D. (consecrated at Lambeth Feb. 4, preceding), with Morning Service at S. Paul's Chapel (following "an anthem suitable to the occasion sung by the Charity Scholars") and an address of congratulation.†

The earliest action of the Convention relating in any way to Western New York was in 1796, when its first Canon was passed, providing for a Committee of three clergymen and three laymen "for Propagating the Gospel in the State of New York."‡ The Committee appointed were the Rev. Benjamin Moore, D.D., the Rev. Abraham Beach, D.D., the Rev. John Bissett (all Assistant Ministers of Trinity Church), Dr. John Charlton, Hubert Van Wagenen, and David M. Clarkson (also all of Trinity Church, though the last named was not a member of the Convention till 1813). The immediate result of this

* Spafford, N. Y. Gaz. (1813), 327. Jones, Oneida, 8, 819.

† Journ. N. Y. 5, 18 (reprint).

‡ This action grew out of an "Act" of the General Convention of 1792 (repealed in 1795) for "supporting missionaries to preach the Gospel on the frontiers of the United States." It was repealed because it was found that the object could be better accomplished by the Church in the respective States. (Journ. Gen. Conv. 1792–5, pp. 119, 145.) (Bioren's Reprint.)

New York, Nov. 1, 1806.

Gentlemen

The incorporation of a Protestant Episcopal Church in the Town of Geneva as a matter which has afforded me great satisfaction. As this is a place which is every day rising more & more into importance, I am anxious to have our Church established there, on a respectable footing; for this purpose, I have requested Mr. Phelps to pay that Town, in future, very particular attention. Towards his support we shall yield from this quarter every aid in our power but something must be done on your part, in order to provide for him a decent maintenance. I am sure, every prudent method will be adopted for the completion of the work which you have in hand, & that your exertions may be crowned with full success, you shall have the good wishes & hearty co-operation of your friend &c. B. Moore

action was the appointment of the Rev. Robert Griffith Wetmore, a Lay Deputy from New Rochelle, ordained Deacon by Bishop Provoost May 21, 1797, as their first Missionary in Western New York. The Journal (of 1797) tells us nothing more of him except that his letters and journal accompanied the report of the Committee of that year. So far as I can find, the letters and journal have never seen the light; but his immediate successor, Philander (afterwards Bishop) Chase, who must have seen them, records that Mr. Wetmore "travelled 2386 miles, performed Divine Service and preached 107 times, baptized 47 adults and 365 infants, and distributed among the indigent and deserving a number of copies of the Book of Common Prayer. To learn what good this pious man did by his ministrations throughout the State, one must travel where he travelled, and converse with those with whom he conversed. The benefits arising to the Church of Christ and to individuals were apparently many and great. He exhorted the indolent, comforted the desponding, and awakened the careless; in short, he so roused the people from their lethargy, and excited them to a sense of their religious duties, that in the year following there were incorporated in the State seven new congregations, and Divine Service began to be performed in many places where people had never attempted it before."*

From other sources we learn that Mr. Wetmore went in the fall of 1797 to Canandaigua, where he received from some of its earliest settlers, such as Judge Moses Atwater and the Sanborn family, sturdy Connecticut Churchmen, the same hearty welcome which they gave a year later to his successor. In December he is on a visit to the Oneidas at their "Castle," baptizing 24 of them; thence to Bridgewater, Oneida county, where he hears of some Churchmen at Paris Hill, and sets out before daylight for that place. There his work had been anticipated by the organization on the 13th of February, 1797, of S. Paul's Church, the first in the old Diocese of Western New York. Eleven men met to effect the organization, and all were taken into its first Vestry. Eli Blakeslee (who had sold his farm at a sacrifice, and moved to Paris, solely to establish the Church there), and Gideon Seymour were the first Church-Wardens of Western New York; and the ninth Vestryman and last survivor of that body, Silas

*Bishop Chase's Sermon at Poughkeepsie, 1801, quoted in his "Reminiscences," I. 37.

Judd, was a lay delegate at the Diocesan Council within my own recollection.*

Our first missionary was not allowed to see any further results of his labours. Already in failing health, he served for a short time after this as Rector of S. George's Church, Schenectady, and going thence to the South, died at Savannah, Georgia, yet a young man, in 1803.†

This work was taken up in the winter of 1798–9 by the Rev. PHILANDER CHASE, afterwards known throughout the land as the first great Missionary Bishop of the West, who was ordained Deacon in S. George's Chapel, New York, May 10, 1798, Mr. Wetmore receiving Priest's Orders at the same time. Mr. Chase records that on his way from Albany to Western New York he preached both in the ruined Chapel of S. Anne's (or Queen Anne) at Fort Hunter, and in the

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* Churchman's Magazine, VII. 62 (1810); Gospel Messenger, XVIII. 146 (Oct. 5, 1844), XXVII. 190 (Dec. 16, 1853), XLII. 78 (May 14, 1868). "Until the spring of 1796 there were but three Churchmen, Uri Doolittle, Peter Selleck and Selah Seymour. During the spring and summer their number was increased to seven; and in October, at a company training, *in a cart* (whence the church got the name of 'the ox-cart church'), they first had a consultation about organizing a congregation, adjourning to the house of Selah Seymour. There they agreed to meet for public worship on the first Sunday in Advent; when Gideon Seymour offered prayers, and Eli Blakeslee read a sermon." At the organization, in the same house, Feb. 13, 1797, the wardens above named were chosen, and "Uri Doolittle, Selah Seymour, Benjamin Graves, Thomas Stevens, Peter Selleck, George Harden, Epos Bly, Noah Hummaston and Silas Judd, vestrymen." For one year services were held in the house of Selah Seymour; then in other private houses or in a temporary building (bought in 1799 for $250), until 1808, when a small wooden church was built, supplanted by the present one (also of wood) in 1818. It is stated that from the organization of this rural parish, Sunday services have never been omitted. Nov. 9, 1798, the Clerk records that he "paid to Mr. Peck twenty-two shillings for keeping church in his house." March 28, 1807, "David Wildman was engaged to sweep and wash the Church house for the ensuing year, at the rate twenty-three shillings," to which salary $1.37 was added the next year. Nov. 26, 1801, a long subscription list is found "for a bass viol for the use of the Church." At the organization, "voted, the name of this Church shall be styled and called St. Paul's Church, Herkimer County."

† Sabine, American Loyalists; MS. Letter of the Rev. Dr. Payne, of Schenectady, 1888; Bolton, Church in Westchester, 288. R. G. W. was grandson of the Rev. James Wetmore, S. P. G. missionary at Rye, 1724-60; educated for the law, which he abandoned to become a missionary of the Church.

"goodly Stone Church" of Sir William Johnson at Johnstown, of both which churches the Rev. John Urquhart was then Rector. At Oneida Castle (after a weary journey through snow two feet deep) he found the "warriors" from home, but was welcomed by Shenandoah's "Queen," "Queen Mother," and "Princess," in their "little but neatly kept home, sitting round a fire on a clean-swept hearth, the smoke issuing through an aperture in the roof without a chimney. The royal dames sat round the boiling pot, making strings and garters, and the Princess affixing brooches to a piece of blue cloth wound around her person." He visited the death-bed of the Christian interpreter, an Indian educated at Dartmouth College. At Utica, with the help of Col. Benjamin Walker, the friend of Washington and Steuben, he organized a parish under the recent Act of the Legislature; but this and other organizations on this journey, proved only temporary, and were afterwards renewed. At Paris Hill he found the new parish well kept together by regular Sunday Services held by lay-readers from their own number in a private house. At Onondaga he found the present site of Syracuse "one dreary salt-marsh," two or three cabins for boiling salt, tenanted only in the winter, being the only sign of civilized life; but at "Hardenberg's Corners," now Auburn, he was heartily welcomed by the notable Church family of the Bostwicks, from Lanesborough, Massachusetts, a family which through three or four generations has given clergymen as well as devout laymen to the Church. Services were held, children were baptized, and a congregation gathered, the nucleus of S. Peter's Church. Later in the winter he reached "Canadahqua," where the Senecas were still lingering around their old homes among the lovely lakeside hills from which they believed the human race to have sprung. In the newly built Court House the villagers met for several Sundays, the services resulting in the organization of S. Matthew's Church, Feb. 4, 1799. Seven years before, at the burial of Mr. Caleb Walker, the first since the settlement of the village three years earlier, the Service of the Prayer Book was read by the physician, Dr. William Adams of Geneva, who was a Churchman; this being the first instance *known* of any Church service in Western New York, though there is reason to believe that there were other occasional services by laymen nearly or quite as early, particularly in Avon, where the Missionary was next welcomed by the well-known pioneer family of Dr.

Hosmer. This was the end of his journey, "there being then," as he says, "no road to the West except an Indian trail through the Tonewanta plains, uninhabited even to the Niagara River." He therefore "returned by the way he came, visiting the congregations he had planted at Canandaigua, Auburn and Utica, and proceeded to pay his respects to Father Nash, in Otsego County."* In this missionary tour he says he had travelled about 4,000 miles, baptized 14 adults and 319 infants, performed Divine Service and preached 213 times, and distributed many Prayer Books, Catechisms and tracts. But these statistics probably include his work in the Eastern part of the State. On his return he went to what was then known as the Oquaga Hills, now Harpersville, Broome County, where was a little flock of Connecticut Churchmen, whom he organized into S. Luke's Church, the *second* permanent parish in old Western New York, April 15, 1799.† Lay services had been held meanwhile in Manlius, Onondaga County, where a few families from that place and the neighboring town of Pompey used to "assemble at each others' dwellings and conduct worship after the Episcopal manner."‡ An appropriation for building a church at Constantia, Oswego County, was made by Trinity Church, New York, as early as 1797, but nothing came of it.§ And in the last year of the eighteenth Century services are recorded at Paris Hill by the Rev. John Urquhart of Johnstown (monthly for part of a year) and by the afterwards unhappily notorious Ammi Rogers, then of Ballston.‖ The yellow

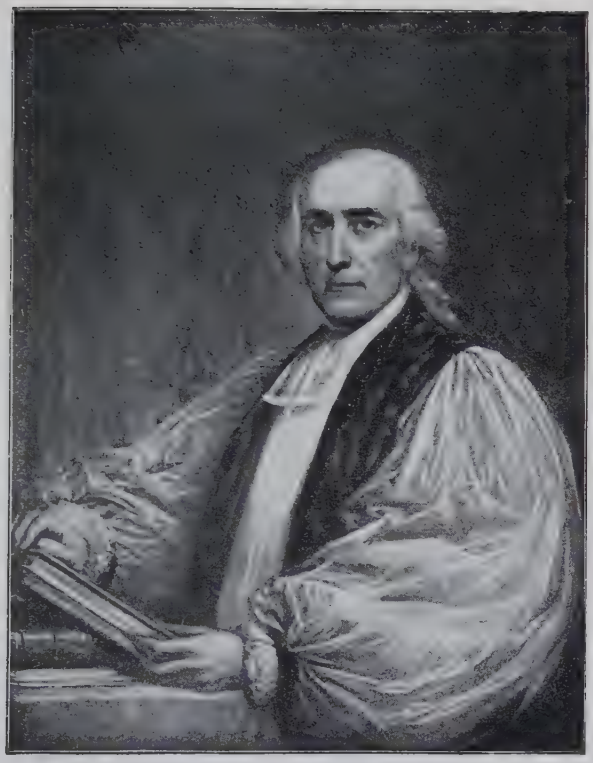
* Father Nash and the Rev. Daniel Burhans were in Otsego County as early as 1795, but did not officiate in Western New York till some years later.

† Reminiscences of Bishop Chase, I. 28–37. Turner, Phelps and Gorham's Purchase, 185, 372 . . . At Canandaigua, the good missionary and future Bishop incurred some scandal from the Puritan element through his kindness of heart in making a so-called *fiddle* (a little æolian harp, from a shingle and some threads of silk) for the children of his hostess, Mrs. Sanborn.

‡ Clark, Onondaga, II. 215. The names given are Green, Roberts, Hurd, Ward and Dodge.

§ Berrian, Hist. Trinity Church, p. 376. Gosp. Mess. XXVII. 110 (July 29, 1853).

‖ Gosp. Mess. XVIII. 146 (Oct. 5, 1844). The story of Ammi Rogers hardly belongs to Western New York; but he was a very noted (and troublesome) character for many years. By means of a forged certificate, he was ord. in 1792, by Bp. Provoost, and on his deposition by Bp. Jarvis in Connecticut, appealed in vain to the House of Bishops in 1804 and 1808 (Journ. Gen. Conv. Bioren. pp.



BENJAMIN MOORE
Second Bishop of New York

fever of 1798 prevented any meeting of the General Convention (in Philadelphia) for that year, and that of the Diocese of New York was suspended for three years, till 1801, partly on account of Bishop Provoost's increasing illness, which ended in his resignation of his jurisdiction, Sept. 3, 1801. Only one ordination was held by him after 1798, and nothing more is said of any missionary work until the Convention of October, 1802, under the Second Bishop of New York, Benjamin Moore, consecrated in S. Michael's Church, Trenton, New Jersey, Sept. 11, 1801. With his Episcopate begins a new era of Church life and work in Western New York.

225–9, 258). For at least a quarter of a century after his deposition he wandered from place to place, preaching and telling his story of "persecution" wherever he could find hearers, while in every diocese Church people were warned against him by their Bishops.

CHAPTER VI

DAVENPORT PHELPS

WITHIN two months after the Consecration of Bishop Moore (that is, Dec. 13, 1801), he admitted to Holy Orders one in whose short ministry was wrought a great and permanent work of the Church in Western New York,—Davenport Phelps.

A native of Hebron, Conn., (born 1755,) graduating with high honours at Dartmouth in 1775, he immediately entered the Army of the Revolution, and thereafter endured a long captivity in Montreal, with the result of being an accomplished French scholar. In 1785 he married Catharine, daughter of Dr. Gideon Tiffany of Hanover, N. H. His mother was the daughter of the Founder and first President of Dartmouth College, and through this parentage he became a life-long friend of the great Mohawk chief Joseph Brant, who had been in early life a pupil of President Wheelock under Sir William Johnson's patronage. After several years in mercantile business in Hartford, with his mother's brothers, and two or three as a lawyer and magistrate in New Hampshire, he removed in 1792 to Niagara, Canada West, where, with James Wheelock, he had obtained a large grant of land from Governor Simcoe. He was here a lawyer, printer, merchant and farmer; but his great desire was to enter the Ministry of the Church, and in December, 1797, Brant, without Mr. Phelps's knowledge, and from his own anxiety to secure him as Missionary to the Mohawks, applied to Sir John Johnson and to the Governor of the Province, and subsequently to the Bishop of Quebec, to accomplish this purpose. He speaks of Mr. Phelps as "one with whose character and family he had long been acquainted, who had ample testimonials respecting his literary and moral qualifications, and who would consent to devote his life to the service of the Church among the Mohawks." "Their choice was fixed on him in preference to any other." But Sir John and the Governor seem to have put him off on one pretext or another, the real difficulty being, apparently, his service in the Army of the Revolution. At length, despairing of getting Mr. Phelps ordained in Canada, Brant in May, 1800, addressed letters to General Chapin of Canandaigua (then

Indian Agent), and Colonel Burr (a personal friend of Brant, and then residing in New York, just before the tremendous political contest which made him Vice-President instead of President of the United States), asking their aid in obtaining ordination for Mr. Phelps from the Bishop of New York. In the fall of the following year Mr. Phelps presented himself with an introduction from Brant and a characteristic present of a pair of embroidered moccasins for Burr's daughter Theodosia, Mrs. Allston. Bishop Coxe has told us * that he would not make an earlier application for American Orders because he would be ordained only by a Bishop who believed in his chosen work, the work of Missions. Such a Bishop, Provoost was *not*, and Moore was. But Phelps had already seen Philander Chase at Poughkeepsie, and said to him, "You know I have long been attached to the Church; how I love her doctrines and esteem her discipline. I now tell you that I feel it my duty, if found qualified, to seek for Holy Orders. I am uninformed how to proceed, having never seen any rules on the subject; but do you think that the Bishop of New York will ordain me?" "None," says Bishop Chase, "but such as knew the person speaking, and the necessities of the Church at that day, can imagine the feelings of pleasing surprise which the above address occasioned. His suavity of manners, his more than ordinary abilities, and very respectable acquirements, and, above all, his character for true piety of heart and holiness of life, seemed to constitute him a God-send to the Church; and most gladly was a letter written to the Bishop, telling him the whole story, and most earnestly recommending Mr. Davenport Phelps for Orders."†

And so he was ordered Deacon by Bishop Moore on the Third Sunday in Advent, Dec. 13, 1801. The next day he received from the Bishop a letter of Instructions which I cannot but give in full, notwithstanding its length.‡

"Instructions for the Rev. Davenport Phelps, in the discharge of his duty as a Missionary on the frontiers of the State.

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* Address at N. Y. Diocesan Centennial. Hist. p. 110.

† Reminiscences, I. 42; MS. Life of Phelps by the Rev. John C. Rudd, D.D.; Stone, Life of Brant, II. 432–8. (An error in Stone's Brant in regard to his marriage is corrected by Dr. Rudd in the *Gospel Messenger*, XVI. 41, April 9, 1842.)

‡ From the Original in the Archives of the General Convention, Registrar's office, Church Missions House, New York.

"Having been admitted to the office of a Deacon in the Church, you are now going forth as an Ambassador of Christ, to beseech a rebellious world to be reconciled to God. No doubt, your mind is impressed with a becoming sense of your own infirmity, and of the difficulty of the task which you have undertaken to perform. Pray then without ceasing for the aid of Divine grace, which alone can effectually strengthen and support you under the trials which you may have to encounter.

"In the performance of your duty as a preacher of the Gospel always remember that your admonitions and instructions will have little influence upon the minds of those who hear you, unless your religious precepts be enforced by a virtuous and pious example.

"Exposed as you will be to the seducements of a vitious world, and to the malevolent inspection of many who love not the Gospel of our Lord Jesus Christ, you must be careful not only to shun vice, but to abstain from all appearance of evil.

"In your ministrations to the Indians, after laying the foundation in the belief of the existence of an Almighty Creator and wise Governor of the Universe; endeavour to impress them with a proper sense of the fallen nature and actual depravity of mankind. This will naturally open the way for the doctrine of atonement thro' a Redeemer, and sanctification by the influence of the Holy Spirit. And you may then prompt them forward to religious obedience, from a principle of love to their Creator, Redeemer and Sanctifier.

"The prayer-books and catechisms which are to be placed in your hands, you are to distribute in such manner as you conceive will best promote the benevolent design of your mission. Instruct those who are able to read, how to unite decently in the performance of public worship according to the Liturgy of our Church; and be assiduous to give a proper direction to the minds of the young, by diligently teaching them the fundamental principles of religion according to our catechism.

"In the celebration of public worship, you are to confine yourself to the established Liturgy. Whenever the service can be performed with decency, you are to use the whole form of morning and evening prayer. On other occasions you are to make a selection of collects as circumstances may require; but never to indulge in extemporaneous effusions.

"Endeavour to introduce family worship by gentle and persuasive methods; and be very particular in a devout observance of the Holy Sabbath, on which day you are always to perform Divine Service, unless prevented by sickness or some other urgent necessity.

"Whenever your services are required by Indians residing within the British territory you are to take care that your ministrations among them be conducted in such a manner as not to give the least offence to either the civil or Ecclesiastical Authority.

TRINITY CHURCH, UTICA
Consecrated 1866

"You are to keep a regular journal of all your proceedings, which must be transmitted to me, at the expiration of every three months. This journal, among other matters which you may think proper to communicate, must contain a Register of Baptisms, Marriages, and places where you have performed Divine Service.

"BENJ'N MOORE
"Bishop of the
"Prot. Ep. Church
"in the State of New York."

From the above instructions it would seem that Bishop Moore contemplated Mr. Phelps's working among the Canada Indians as well as in New York. He returned at once to Canada (that is, to his home of that day), and his first Report of March 15, 1802, is from "Glanford, U. C." We give an abstract of this and some later ones from the originals:

1. "Left New York Dec. 17, 1801, Hudson Feb. 3, 1802; officiated at Herkimer Sunday, Feb. 7, at Canandaigua (a handsome flourishing town, service in the Court House) Feb. 19, and Sunday, Feb. 21; Grimsby, U. C., Feb. 28, and March 7. The Indians at Buffaloe Creek were absent on hunting. Feb. 3, officiated at Hartford, [Avon,] Genesee River. The people at Canandaigua and Hartford were anxious for my return."

2. "June 17, 1802. Services in Canada [*i. e.*, up to] May 29, [at which time] arrived at Buffaloe Creek. Sunday, June 13, 1802, first service at Buffaloe Creek, to white people. Next day visited the Indians by request of Red Jacket, and welcomed by him with a speech, then preached to them and received thanks. Capt. Johnson reports the Chiefs favourably impressed. Baptisms 32, marriage 1."

3. "Sept. 15, 1802, Grand River [Brantford], Canada. Services mostly in Canada; the ill health of Mrs. Phelps, and my own, prevent work in the Genesee Country.* My work among the Mohawks in Upper Canada has been hindered by the jealousy of certain British officials."

4. "Dec. 15, 1802, Grimsby, U. C. In October I visited the Tuscaroras in their village, and was well received. Oct. 29, baptized 24 of them, 11 adults and 13 infants. They promise to join the Mohawks to build a church. Service again Nov. 11, and services also in Grimsby, with good promise."

* Where the "Genesee Fever" (fever and ague) was a severe affliction at this time through much of Western New York.

5. "Jan. 8, 1803, New Amsterdam,* Buffaloe Creek. On Christmas Day preached at South Hampton,† twelve miles west of the Genesee River; Sunday, [Dec.] 26, preached at Hartford [Avon] on the east side of the River, and baptized 13 children. Twenty-five miles east, at Canandaigua, a decent [Congregational] minister is settled, but thence west, in New York, the country is entirely destitute. A number of the influential inhabitants are Episcopalians, and are disposed to organize the Church. [This doubtless refers to Canandaigua, where the organization by Bishop Chase seems to have been given up.] January 2, at Hartford; Jan. 4, 29 miles west, [probably Batavia, the centre of the Holland Purchase,] preached and baptized one child; Jan. 6, 22 miles east of Buffaloe, baptized two children. I request further instructions."

I find no further report from Mr. Phelps before 1804. In October, 1802, the Committee for Propagating the Gospel state that he "was employed as a missionary on the frontiers of the State, subject to instructions delivered to him by the Bishop; and from several communications from him it appeared that he was zealously prosecuting the objects of his mission."‡ These communications are of course the reports given above. In 1803 the Journal only states that the Minutes of the Committee, "and also communications from the Rev. Mr. Phelps containing an account of his transactions on his mission, were severally read."§ He certainly officiated at Paris, Manlius and Onondaga, and probably at Geneva and Clifton Springs (or Phelps), some time in 1803.‖ In the same year "Father Nash, the faithful missionary of Otsego county, found his way to these few sheep of the flock of Christ in the wilderness [at Paris Hill], whom he visited for about a year at intervals of a month; but he never forgot them till the day of his death. He is known here by the name of 'the Apostle of the West.'"¶

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* The original name of Buffalo under the Holland Purchase.

† Caledonia.

‡ Journ. N. Y. (reprint), p. 116.

§ Id. p. 122.

‖ The Hon. J. V. H. Clark says (*Gospel Messenger*, XVI. 41,) that Mr. Phelps held the first service in Manlius in March, 1802; but his own journal given above (p. 67) shows this to be an error. It is more likely that this first service was held by Father Nash. Ralph R. Phelps, brother of Davenport, was one of the earliest settlers of Manlius, and one of *two* persons who had the only Prayer Books in the place at that first service.

¶ Rev. Isaac Swart, in Gosp. Mess. XVIII. 146. (Oct. 5, 1844.)

CHAPTER VII

DAVENPORT PHELPS: 1804 to 1811

IN October, 1804, at the Eighteenth Convention of New York, we have the first definite report from the diocesan missionaries, of whom there were now three in Western New York.

1. DAVENPORT PHELPS. "From October, 1803, to April, 1804, the date of the last accounts from him, he had performed Divine service at Paris, at Hamilton, at Sullivan,* and at Pompey; and at each of these settlements had baptized several children, and at Paris had administered the Holy Communion. . . . A church had been organized in the town of Manlius. [Christ Church, organized as *Trinity* Church in January, 1804, the *third* permanent parish in Western New York.]† . . . He removed his family the last spring into this State."

2. "Mr. JONATHAN JUDD, ordained Deacon in February last," had officiated among other places at "Chenango" [S. Luke's, Oquaga, organized by Bishop Chase in 1799, as noted above, ch. V. p. 52] where the congregation, though destitute for several years of the ministrations of the Priesthood, had regularly assembled on Sundays, when the prayers of the Church and sermons were read." He had also visited Paris, Camden, Utica and Redfield (all in Oneida county) and had attempted a journey to "Lowville, a town on the Black River," but was obliged to return on account of the badness of the road. "At Utica they were building a church; and at Paris their diligence and zeal were worthy of high commendation." He was to be engaged through October at Lowville, Onondaga, Norwich, Chenango county, etc.

3. The Rev. GAMALIEL THATCHER had officiated at a number of places east of Utica, where on Tuesday, August 14, 1804, he organ-

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* Afterwards Lenox. These two are in Madison county.

† Mr. Phelps organized "S. John's Church, Onondaga Hill," Nov. 27, 1803, but this organization died out, and was succeeded in 1816 by "Zion Church." Clark, Onondaga, II. 134, 215. He was ordained Priest by Bishop Moore, in S. Peter's Church, Albany, in 1803.

ized Trinity Church, the fourth permanent parish in Western New York.*

"The Bishop and Committee cannot refrain from earnestly calling the attention of the pious and wealthy members of our communion to the destitute situation of their brethren in the northern and western parts of the State. They are earnest and pressing in their wishes to be supplied with a ministry that will promulgate to them the truths of salvation as professed by an Apostolic and Primitive Church. . . . There is at present in the hands of the Treasurer £242, almost the whole of which will be necessary to defray the expenses of the past year."†

The Journal of 1805 gives the first Parochial Report from Western New York, "S. Paul's Church, Paris, the Rev. Jonathan Judd, Deacon, officiating Minister; Baptisms 5, Communicants 45." There is nothing about Missions or Missionaries. But in this year regular services were begun by Mr. Phelps in Geneva, then a village of 68 houses and 325 inhabitants, the congregation occupying jointly with the Presbyterians a small frame building on the N. W. corner of the square (now Pulteney Park).‡ About the same time, perhaps some-

*The first Wardens were Abram N. Walton and Nathan Williams. The Church building was begun, however, more than a year earlier (June 1, 1803) and $2,067.50 subscribed for its completion. (Centennial of Trinity Church, 1898, p. 100).

†Journ. N. Y. 1804, reprint, p. 179.

‡ Major James Rees's letter of Dec. 4, 1840, Gosp. Mess. XLIII. 53 (April 1, 1869). He mentions among those who took part in this beginning the following well-known Geneva names: John Nicholas, Daniel W. Lewis, James Rees, Robert W. Stoddard, John Collins, Robert S. Rose, Samuel Colt, Jacob W. Hallett, Mrs. Susannah Lawson, Mrs. Margaret Rose, Thomas D. Burrall, Thomas Powell, Abraham Dox, John Woods, Jonathan Doane, John Rumsey, Thomas Lowthrop, Jacob Dox and twenty-five others, twenty-one of the whole number "with their families." Of these, the Nicholases, Roses and Lawsons had come from Virginia in 1803, with a large body of slaves, many of whose descendants are to-day in the "S. Philip's Church" of Geneva. Samuel Shekells of Phelps, one of the first vestry, was a Churchman from Maryland. Forty of the whole number, Major Rees says, were "Episcopalians," and fifteen communicants. Dr. John N. Norton says that Judge Nicholas, "who enjoyed the respect and confidence of the whole community," officiated as lay-reader for the little flock of Churchmen before Mr. Phelps came to give them regular services. ("Allerton Parish," p. 29.) Bp. G. W. Doane says that both wardens were lay-readers when Mr. Phelps was absent. (Life by Bp. W. C. D., I. 29; Sprague, Annals of Amer. Pulpit, V. 343.)

THE FIRST S. PETER'S CHURCH, AUBURN
1812

what earlier, he had founded a Mission in "Aurelius," Cayuga county, whose principal village had just begun to be called Auburn, where "the prospect of gathering a respectable congregation is truly flattering, especially so, when the moral and pious habits of the members of this church are connected with the other considerations." *i. e.*, the flourishing condition of the village, now to be made the county seat. Here the now venerable parish of S. Peter's was organized July 1, 1805,* thus antedating Trinity Church, Geneva, which came into being as the *sixth* Western New York parish, August 16, 1806; John Nicholas and Daniel W. Lewis being the first Wardens, and Samuel Shekells (of Phelps), John Collins, Robert S. Rose, Richard Hughes, Ralph T. Wood, David Nagle, James Rees and Thomas Powell, Vestrymen. How important this movement was felt to be by Bishop Moore, appears from the following letter from him "to the Churchwardens of Trinity Church, Geneva."†

"NEW YORK, Nov^r. 9, 1806.

"*Gentlemen:*

"The incorporation of a protestant Episcopal Church in the town of Geneva, is a matter which has afforded me great satisfaction. As this is a place which is every day rising more and more into importance, I am anxious to have our Church established there, on a respectable footing; for this purpose, I have requested Mr. Phelps to pay that Town, in future, very particular attention. Towards his support we shall yield from this quarter every aid in our power; but something must be done on your part, in order to provide for him a decent maintenance. I am sure every prudent method will be adopted for the completion of the work which you have in hand, and that your exertion shall be crowned with full success, you shall have the good wishes and hearty co-operation of your friend and sv^t.

"B. MOORE."

"Favored by Rev^d. D. Phelps."

*History of S. Peter's Church (Auburn, 1901), p. 3. Shortly before this William Bostwick and others had read the church service "in the usual place of meeting" in the absence of the Congregational minister, whose sermon of the following Sunday "was a severe rebuke to the worthy men" who had thus officiated by the general desire of the people. The result was the organization of S. Peter's Church at the house of Dr. Hachaliah Burt, by Mr. Phelps, assisted by Thomas Jeffries, Jeduthan Higby, Timothy Hatch, Ebenezer Phelps, John Pierson, William Bostwick and Joel Lake.

†From the original in the possession of the Hon. Geo. W. Nicholas of Geneva, grandson of the first Warden.

Mr. Phelps was engaged "to preach every other Sunday," and thus became practically, though not canonically, the first Rector of the Parish; the Corporation of Trinity Church, New York, contributing $250 annually towards his salary.* From this time (and apparently for some time before) he "resided for the most part at Geneva," from this place making excursions to various congregations more or less remote; from Manlius and Lenox on the east to Clifton Springs and Palmyra on the west, some ninety miles over roads often all but impassable. "I can see him," says the elder Bishop Doane, then a boy of seven years in Geneva, "a perfect gentleman of the old school, as he rode up on his white horse, putting me in mind of General Washington." He tells us also of the Junior Warden, Mr. Lewis, "a sound and learned lawyer" who "came to church on horseback with his niece and adopted daughter [whom some of us remember so well in later years as the good wife of the Rev. Dr. Shelton of Buffalo] on a pillion behind him."†

The church building, however, was not begun till All Saints' Day, 1808 (what an anniversary has *that* day become in later years in Geneva!), from plans by the well-known carpenter Jonathan Doane, (father of the great Bishop of New Jersey,) and completed (except the galleries) on the same day in 1809: forty feet by fifty-eight in the clear; cost $5,471, (including the lot, fencing and pavement,) of which $1,500 was given by Trinity Church, New York, and the remainder, with $1,387 for organ, bells (three successive ones) and stoves, by the congregation.‡ "On our Lord's Nativity" that same

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*Bishop Moore says in his Address of 1808 that "Amos G. Baldwin and Davenport Phelps are considered as more immediately attached to the churches at Utica and Geneva, but, at the same time, are employed as missionaries to the neighbouring destitute congregations." Journ. 1808, p. 9.

† Life, I. 29. Sprague, Amer. Pulpit, V. 543. In S. Paul's Church, Buffalo, is a memorial window to "Lucretia Stanley Shelton, b. July 21, 1798, d. Sept. 6, 1882." She was one of the Connecticut Stanleys of Geneva, and m. I. Stephen K. Grosvenor of Buffalo, and II. April, 1843, Dr. Shelton.

‡ Major Rees's Notes, 1840. Gosp. Mess. XLIII. 53. I must add here Bishop Coxe's vivid description of the old church as he saw it "when a college boy, on a visit to Niagara Falls, spending a Sunday in Geneva [in 1835]. There I saw the little church of timber, evidently designed in imitation of its nursing mother, Trinity Church, New York. . . It was church-like, and like all churches of those days, the altar was behind the pulpit, under the great window, and the pulpit was a graceful lily on its stem, at the head of the mid-alley. It was

year," says Mr. Phelps, "read prayers, preached, and administered the Holy Communion to about thirty persons at Geneva. At this time the seats in the church, except in the gallery, were nearly all up and well filled. [Christmas Day 1809 fell on Tuesday.] Besides the usual hymns for Christmas, the anthem from S. Luke's, 'Behold I bring you glad tidings,' etc., was well sung, and the 'Gloria in Excelsis' chanted by our choir, which is now considerably enlarged. The season was solemn, interesting, and, I trust, edifying.

"On every Friday, and sometimes on Wednesdays, when the duties of my mission have not required my absence, public prayers have been attended in Geneva. A devout attention to the duties of religion is paid by the Churches generally."*

On Whitsun Eve, June 9, 1810, the hearts of the little congregation were gladdened by the presence of their Bishop, Benjamin Moore, the first time that a Bishop was ever seen in the present "Western New York,"† and by the consecration of their church, in which service the Bishop was assisted by Mr. Phelps and the Rev. Amos Glover Baldwin, another diocesan Missionary, and "preached a highly appropriate and interesting sermon," and confirmed twenty-two persons.‡

Meanwhile missionary work was going on in other parts of the Diocese. Under the vigorous efforts of the Rev. Jonathan Judd,§ the present venerable edifice of Trinity Church, Utica, was erected at a cost of $4,200,‖ and consecrated by Bishop Moore Sept. 7, 1806,

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canopied, and resembled the pulpit of S. Paul's Chapel in New York. . . The altar, unhappily obscured by this arrangement, was yet a 'Holy Table' within its rails, and by its very isolation preserved its character as eminently the holy place, to which it was the pulpit's function to invite the flock to draw near." (Quarter-Centennial of Central New York, 1894, p. 201.) In my own school-days in Geneva, 1845–52, the altar, pulpit and desk were still in use in a chapel formed in the crypt of the present church.

* Missionary Report, Journ. 1810, p. 17.

† He had been as far as Utica, as we shall see, in 1806.

‡ Geneva Gazette, June 13, 1809. Major Rees's Notes. One of those confirmed that day was George Hadley Norton, a nephew of Judge Nicholas and Robert S. Rose, and for half a century one of the most noted and faithful Missionaries of Western New York. ("Allerton Parish," by his son, John Nicholas Norton, D.D., p. 29.)

§ Ord. Dea. by Bp. Moore, Feb. 8, 1804; Priest, June 24, 1807.

‖ See Pomroy Jones's Oneida, p. 570; Centenn. Trinity Church, 100. Samuel

on his first journey within the border of *old* Western New York. On the following Sunday, Sept. 14, Amos Glover Baldwin (afterwards so noted as a faithful Missionary) was ordered Deacon, * and eighteen persons were confirmed. In the same week (Sept. 10) the Bishop held his first visitation and confirmation at S. Paul's, Paris Hill. And these, with the consecration of 1810 at Geneva, are the only record I find of services by him in old Western New York. † Mr. Judd was succeeded in the winter of 1806 by the Rev. Mr. Baldwin, who remained in charge for twelve years (instituted as Rector May 18, 1808), officiating, however, from one-third to one-half the time in Paris Hill, Fairfield, and other places in or near Oneida county. The church, though consecrated, was not fully completed or permanently occupied till the end of 1810.

In 1808 the parish received from Sir James and Lady Pulteney an endowment of 265 acres of land in Madison county, and in 1811, one of four city lots in New York (then renting for $265, but in later years of great value) from Trinity Church, New York. The Madison county lands were soon sold under an Act of the Legislature.‡

S. Peter's Church, Auburn, for which $1,400 had been subscribed as early as 1806, was not completed and consecrated till Aug. 22, 1812, having then the faithful and efficient services of the Rev. William Atwater Clark.

Meantime an interesting Mission had been growing up in Phelps

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and John Hooker of Utica were the builders. Among the original subscribers were Benj. Walker, Bryan and Aylmer Johnson, James Hopper, Nathan Williams, John C. Devereux, Jeremiah Van Rensselaer, John Post, Samuel and John Hooker, Francis A. Bloodgood, Hugh White, Jonas Platt, Thos. R. Gold, Wm. G. Tracey, Nathan Butler, and Amos Bronson, mostly of noted Utica families.

* Bp. Moore's and Bp. Burgess's records. The date of the consecration I find only in the *Churchman's Magazine* of New York, III. 359 (Sept., 1806), taken from the *Albany Gazette*, which says that "a number of the clergy were present and assisted the Bishop in the services of the day." The "number" must have been three or four at the most.

† Bishop Coxe says in his C. N. Y. address of 1894 (Journ. C. N. Y. p. 202) that "an aged Warden" of S. John's Church, Phelps, remembered a visit of Bp. Moore to that Mission (or perhaps Clifton Springs, the two places then forming one mission) which must have been, if ever, in 1810. But I am inclined to think that the visitation remembered was more likely that of Bp. Hobart in 1815.

‡ Jones, Oneida, p. 572.

S. PAUL'S CHURCH. HONEOYE (ALLEN'S HILL)
Consecrated 1818

and Clifton Springs, a little west of Geneva, under the name of S. John's Church, composed in 1807, of twenty-four Church families. Mr. Phelps says that "they are people strongly attached to the Church, of sober, virtuous habits; and though their circumstances are not above mediocrity, even for farmers, yet they are so earnestly engaged to be provided with a small church, that they have raised or subscribed about 700 dollars, and hope soon to increase it to 1000."*

The Journal of 1808 gives no missionary reports, but on April 25 of that year, S. Mark's Day, Mr. Phelps organized S. Paul's Church, Honeoye, afterwards Richmond, and later, and now, known as Allen's Hill.

"Davenport Phelps," says Dr. Norton, in his charming story of "Allerton Parish," which is Allen's Hill under a very thin veil of fiction, "was the first to break ground for the Church, and the more intelligent portion of the settlers began to flock about him. . . . Like Father Nash, he had the happy faculty of winning the affections of children, whom he always recognized when he met them, and called by their names. The Catechism was his daily food for the lambs of the flock." He found congenial spirits in this little hamlet, a mere group of houses (as it is to this day), making a centre for a wide and lovely hill country; the families of Nathaniel Allen, from whom the hamlet had its name,—Samuel Chipman, one of whose sons was famous as a pioneer in Temperance reform, and another, and two grandsons, notable Church clergymen,†—and later, Robert L. Rose (son of Robert S. of Geneva), and Z. Barton Stout, with others equally worthy of commemoration. From that little parish in after days went out nine Priests of the Church who did good service in their time.‡

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* Report, 1807, Journ. N. Y., p. 13. The parish organized and admitted to the Diocese in 1807 (next to that in Geneva), afterwards "died out," and was re-organized at Phelps in 1832, and at Clifton Springs not till 1874. (Journ. W. N. Y., 1874, p. 139.)

† Tapping Reeve Chipman, George N. and Charles E. Cheney.

‡ These were, besides the three already mentioned, Orsamus H. Smith (1823–78), Burton H. ('23–44) and William W. Hickcox ('38–69), Charles B. Stout ('37–80), John N. ('45–61) and George H. Norton ('46–93) the two last, sons of the long-time Missionary of Ontario County. The deed of incorporation of the Parish (printed for the "Western New York Exhibit" of the Woman's Auxiliary at the General Convention of 1901), calls the church S. Paul's, "Honeyoy." It

"S. Paul's Church, Honeyoy," was "received into union" with the Diocese of New York the same year; S. Peter's, Pultneyville (not a permanent parish), organized 1808, admitted 1809; S. John's, "Catherine Town," Tioga (now Schuyler) County, organized 1809, admitted 1810; "a church at Chenango Point" (Christ Church, Binghamton), organized 1810, not admitted for want of legal evidence (but promised admission on legal evidence being exhibited) in 1811.* All these were organized by Mr. Phelps, who reports also in 1810 and 1811 services at Clifton Springs, Auburn, Johnstown, (Montgomery, now Fulton County), Angelica (Allegany County, these last two places being more than two hundred miles apart by the nearest route), Sheldon (near Batavia), and various places in Cayuga and Onondaga Counties; and one hundred and eleven baptisms. But no new churches were completed till some years later, and no other Missionary laboured in Western New York in Bishop Moore's time.

Thus was the seed sown for the abundant harvest which began to spring up in the Episcopate of JOHN HENRY HOBART.

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was for many years called S. Paul's, "Richmond," that being from 1815 the name of the town. The hillside on which the church stands overlooks the beautiful little lake of Honeoye, from which the town had its first name in 1808.

* Until the founding of Christ Church, the only minister of the place was a thorough old-fashioned Calvinist. In a pastoral visit to Mrs. Waterman, the young married daughter of Gen. Joshua Whitney (one of two brothers who founded the village), he asked her, "Are you in a state of grace?" "I hope I am," was her answer. "Are you willing, *perfectly* willing to be damned, if it be God's will?" "No, I am not." "Then you are not of our faith." "No, I am not." She repeated the conversation to her father. "What creed do you prefer?" said he. "I like the Episcopal Church best, father." "You shall be gratified, my daughter. I will give the ground for a church, and we will build it; meantime, I shall send for an Episcopal Minister, and pay his salary." And so he did. I am indebted to the Rev. William S. Hayward for this story, which was told first in print, I believe, by Mrs. Waterman herself.

CHAPTER VIII

BISHOP HOBART AS COADJUTOR, 1811–16

BISHOP MOORE was only sixty-two, and in the tenth year of his Episcopate, when his labours for the work so near his heart were brought to an end by the first of successive paralytic strokes. It seems strange in this day that with his little physical strength, he could have filled at once and efficiently, the offices of Bishop of New York, Rector of Trinity Church, and President of Columbia College; and could have made himself personally beloved and revered by his whole Diocese.

The election of a Coadjutor being absolutely necessary, a Special Convention of the Diocese, assembled May 14, 1811, chose to that office on the first ballot JOHN HENRY HOBART, D.D., one of its youngest members (then thirty-five), but ten years in Priest's Orders, and for the same time an Assistant Minister of Trinity Church, New York. His consecration, with that of Alexander Viets Griswold, elected Bishop of Massachusetts, was held in Trinity Church, New York, May 29, 1811, by Bishops White, Provoost, and Jarvis.*

It is not too much to say that this consecration began a new era for the Diocese of New York, but especially for the Missionary work of Western New York. It is only in this last connection that we can enter here at all on the story of Bishop Hobart's wonderful Episcopate of nineteen years; and even that can be given only in outline. His work was begun here "at a time of great trial and distress, in the first disastrous year of the war of 1812, felt nowhere more severely than through this region, whose border, from Niagara to Sackett's Har-

* The consecration was accomplished with peculiar difficulty, owing to the more or less extreme illness or inability of nearly all the Bishops of that day, giving rise to Bp. White's "well founded apprehension that the American Church would be again subjected to the necessity of having recourse to the Mother Church for the Episcopacy;" and was followed by a bitter controversy springing from a disappointed rival of Dr. Hobart, and issuing in impugning the validity of his consecration on the ground of an accidental omission in the form of words. A bulky volume, which few have ever read, survives to tell the story on the side of the opponents.

bor, was nearly desolated until the victories of Perry and McDonough turned the tide.''*

On the other hand, the years following the war brought favouring conditions of growth and prosperity such as the country had not seen before; the population increasing in fifteen years from 350,000 to 875,000, or one hundred and fifty per cent., in the territory between Utica and Buffalo, and the Church gaining in that time at least three-fold on the population. But that was the least part of her real growth. The voice of Bishop Hobart was a trumpet-call such as the Church had not heard since Seabury's day, and never in New York, to stand up for "Christ *and* the Church." Four years before his consecration he had put on record (at the close of his famous "Apology") the memorable words which became a motto in after years for the whole American Church,—"My banner is Evangelical Truth and Apostolic Order."† His clergy, and especially his Missionaries, soon felt the difference between the tone which had prevailed, of timid excuse for "our peculiarities" and "our liturgy," and that of triumphant confidence and enthusiasm in the Divine Constitution and Mission of the Church, which became, from that time on, more and more the pervading character of Western New York Churchmanship. But he was felt by the laity also, and in the most secluded parishes of his diocese, as a mighty champion of the Truth and Office of the Church, and regarded with a personal affection and veneration which it is not easy to realize at this day.

His first visitation, reported in 1812, included all the churches in Western New York between Utica and Honeoye, and he specially mentions a service in "Canandaigua, in which place there are a few Episcopal families," the beginning of a revival from the extinct S. Matthew's of 1799. To the solitary Missionary of 1811 were now added William Atwater and Orin Clark, two of the three brothers who made such an honourable record in the work of the Diocese through many years.‡ The elder brother, ordered Deacon in Connecticut,

* W. N. Y. Semi-Centennial, p. 20.

† The opponent whose bitter attack on Church principles brought forth the "Apology," says that its positions are "of such deep-toned horror, as may well make one's hair stand up like quills upon the fretful porcupine, and freeze the warm blood at the fountain!" (Dr. M'Vickar, Professional Years, p. 254.)

‡ Sons of John and Chloe (Atwater) Clark of New Marlborough, Mass., afterwards of Manlius, N. Y., and still later of Geneva. The mother was an earnest Churchwoman of New Haven, of the same family as the pioneer Churchman of Canandaigua, Judge Moses Atwater.

Oct. 31, 1810, began work in November, 1811, at Auburn, Manlius, and Skaneateles, visiting also, in assisting Mr. Phelps, various churches from Johnstown to Honeoye, and receiving Priest's Orders from Bishop Hobart in Auburn, Sept. 5, 1812. The younger, Orin, at once became Mr. Phelps's assistant at Geneva (from his ordination as Deacon by Bishop Jarvis, Oct. 27, 1811), and in June, 1813, succeeded him in charge of Trinity Church, becoming its first Rector until his decease, at Geneva, Feb. 24, 1828, aet. 41.*

S. John's Church, Sheldon, organized in 1811, was received into the Diocese the same year; Christ Church, Manlius, organized 1804, in 1812, and its church building, the same now in use, of wood, "as large and elegant as any in this part of the country," was completed in December, 1813, at a cost of five thousand dollars, and consecrated by Bishop Hobart in September, 1815, when 44 persons were confirmed. Its zealous Missionary (William A. Clark) reports services (in 1813–14) in "Marcellus, Brutus, Mentz, Cayuga, Genoa, Pompey, Cazenovia" and other small places, and *in addition*, thirty *funeral* sermons in 1813 alone. "Of the unanimity, the liberality, and the attention of the whole village to public worship," he cannot speak too highly."†

In his account of his second visitation, in 1813, Bishop Hobart gives an interesting picture of the little congregation of S. Luke "at the Ochquaga hills, Harpersville, Broome county."

"In this retired district a congregation was organized about seventeen years since by the Rev. Mr. Chase. From that time till I visited them, with the exception of the services of the Rev. Jonathan Judd, who, when a missionary, spent a few weeks with them, they have only enjoyed three or four times the ministrations of the Rev. Mr. Nash, who, amid the multiplicity of his labours, sought and cherished this destitute congregation. And yet notwithstanding these disadvantages, they have kept themselves together; they have regularly met for reading the service and sermons; and I found among them a knowledge of the principles of our Church, and a fervent attachment to its doctrines and worship, which astonished and gratified me. Confirmation was administered to about thirty persons, and the Holy Communion to as many. Could you have witnessed, breth-

* The third brother, John Alonzo, was not ordained till 1826. All three became Doctors of Divinity, but were more distinguished as men of the highest moral and spiritual character.

† Journ. 1813, p. 19, and 1814, p. 19.

ren, the expressions of their gratitude, and their earnest solicitations, accompanied even with tears, for only the occasional services of a Minister, your treasure and your prayers would have been poured forth to gratify them. I had not the treasure, but most assuredly I gave them my prayers, and I promised them my best exertions. I cannot leave their case, without applying it to establish the importance and inestimable value of our liturgy. But for the constant and faithful use of it the congregation at the Ochquaga hills would long since have become extinct."*

"In noticing the changes in the Diocese," the Bishop continues, "we no longer perceive in his place in this Convention our venerable brother the Rev. DAVENPORT PHELPS. He has gone to his rest. . . . He is justly revered as the founder of the congregations in the most western part of the State, whom he attached not merely to his personal ministrations, but to the doctrines, the ministry, and the liturgy of our Church. It was highly gratifying to me to observe in the congregations where he officiated, the devotion and decency with which the people performed their parts of the public service."†

The year 1814 is noticeable for the founding of S. Paul's Church, Oxford, and S. Andrew's, New Berlin, Chenango County, parishes which for ninety years have not only been fruitful in missionary work in that county and Central New York, but have sent many a standard-bearer of the Church into the far West. The Missionaries of that year are William B. Lacey, with head-quarters at Paris; William A. Clark, at Manlius; Russell Wheeler, at Unadilla; Alanson W. Welton at Honeoye and Victor; and Amos G. Baldwin at Utica, who records first services at Trenton (Holland Patent). The services of these Missionaries, the Bishop says, "have been faithful, and by the blessing of God, eminently useful."

But this period (1813–14) of Bishop Hobart's Episcopate marks the first step in a new and most important advance of the Church in West-

* Journ. N. Y. 1813, p. 13. This was of course their first visit from a Bishop.

† Mr. Phelps's grave, a short distance west of the beautiful little village of Pultneyville, on the shore of Lake Ontario, is marked by a large slab of red sandstone, with the inscription: "Sacred to the memory of the Rev. DAVENPORT PHELPS, who departed this life on the 27th of June, 1813, aged 57 years. He was for many years a Missionary of the Protestant Episcopal Church for the western part of the State of New York, and by his indefatigable exertions in the discharge of all the duties of the pastoral office, succeeded in diffusing much religious knowledge and in forming many churches. He was the devoted servant of God, and the warm and unwearied friend of man."

Mrs. Phelps died at Pultneyville, Nov. 17, 1836, and is buried by his side.

ern New York. The Rev. Amos G. Baldwin, of Utica 1806–18, and Missionary at Fairfield, Herkimer County, seeing, as he says, "the necessity of training up 'the sons of the soil' in order to secure them to the Church and provide ministers for her altars," wrote in 1812 to the Rev. Drs. Beach and Bowden of New York, asking a grant from Trinity Church for a "Theological Instructor," and partial support for four students in Divinity to be taught free of charge in the Academy at Fairfield. This grant of $500 a year, with $250 additional for an assistant teacher, was made by Trinity Church in 1813; the Rev. Virgil H. Barber became Rector and Principal, and Samuel Nichols (ord. Deacon 1817) Tutor. Mr. Barber was succeeded in 1817 by the Rev. Daniel M'Donald, under whom, four years later, the "Branch Theological School" (*i. e.*, branch of the newly-founded General Theological Seminary), was transferred by Bishop Hobart to Geneva, to become the nucleus of HOBART COLLEGE.*

It is only just to Mr. Baldwin to say that his first effort for the founding of this school was made in a letter to Bishop Moore (as Rector of Trinity Church, New York) as early as Oct. 8, 1811. But the same project was already working in Bishop Hobart's mind. He alludes to it in his Address of 1813; but some months earlier he had written to Mrs. Startin, of New York, who had proposed to make a personal bequest to him, urging its appropriation to the founding of a theological school, which, "with a view to the combined objects of health, quiet, and facility of access, he proposed to place in a retired elevated district known as 'the Short Hills,' New Jersey, near New York, [now the beautiful suburban park of that name,] where he had some years before bought a farm of ten acres with a view to devote it to such an establishment, and with it, 'as soon as a favourable opportunity should offer, whatever talents or zeal he might possess.' The Bishop of New Jersey was to be associated with him in the government of the school, and the whole to be under the sanction and control of the General Convention." This plan, which must have been in the Bishop's mind from the very beginning of his Episcopate, was frustrated by the war of 1812, and "the only effect of the scheme was to open the eyes" of Churchmen "to a sense of its necessity, and prepare them for action under more favourable auspices."† The story of the foundation at Geneva belongs to a later date.

* Thomas D. Burrall (of Geneva), Gosp. Mess. XLII. 21, 37.

† M'Vickar, professional years of Bp. Hobart, 335–40.

Bishop Hobart's visitation of 1815 included fourteen W. N. Y. parishes, from Utica to "near the western frontier," Batavia. In several of the places large numbers were confirmed. The congregations in the country, he says, "and especially in its more remote districts, display a zeal worthy of high commendation." Persons of moderate wealth have given the tenth and the eighth of their whole property to the building of churches, besides contributions in the same proportion to the support of the Clergy. The missionary ground of Davenport Phelps, one hundred miles in diameter, where fifteen years ago there was not one permanent congregation, has now some fifteen with fair prospects of permanency and prosperity. Eleazar Williams, an educated Indian, is now Catechist and Schoolmaster for the Oneidas, officiating "with zeal, fidelity and considerable success," and is translating portions of the Bible and Prayer Book for their use. I need hardly say that this Mission was the germ of the noble and fruitful work of so many years in New York, and to this day at Oneida, Wisconsin, and the legitimate successor of that of the eighteenth century under Andrews, Ogilvie and Kirkland. The Bishop notes with great pleasure the increase of Bible and Prayer Book Societies (especially one in "the Western District") and the "uniform declaration" of the Missionaries "that they find no method of increasing our Church more effectual than the distribution of the Book of Common Prayer."*

The decease of Bishop Provoost, Sept. 6, 1815, hardly belongs to the story of Western New York, which he never saw, and is noticeable only as leaving the Diocese with two living Bishops instead of three.† Within six months more (Feb. 27, 1816) Bishop Moore had passed away. Of him Bishop Hobart truly said at his burial,

"He lives in the memory of his virtues. He was unaffected in his temper, in his actions, in his every look and gesture. Simplicity, which throws such a charm over talents, such a lustre over station, and even a celestial loveliness over piety itself, gave its colouring to the talents, the station and the piety of our venerable Father. . . . . You have not forgotten that voice of sweetness and melody, yet of gravity and solemnity, with which he excited while he chastened your

* Journ. N. Y. 1815, pp. 13–16.

† A full and interesting memoir of him is given in the Centennial History of the Diocese of New York, 1886, pp. 127–141.

devotion ; nor that evangelical eloquence, gentle as the dew of Hermon.''*

* Cent. Hist. Dioc. New York, 147. It was this Sermon which was afterwards expanded with its notes, into the Bishop's noteworthy treatise, "The State of the Departed," which made him as it were the pioneer in the revival of some long-forgotten teaching of the Catholic Church. "When we reflect," says Bishop Coxe, "upon the feeble rubric with which our American Prayer-Book is disfigured to this day [1886], as touching the Article of the Creed on 'the Descent into Hades,' we may well admit the claims of Hobart to be considered a Doctor of our Church, inasmuch as by the publication of this Sermon, the faithful were established in the truth, and the last traces of ignorance and feebleness in this part of a good confession were obliterated. It is not to be forgotten, that while with consummate tact he forbore to startle the Church with private opinions that gender strifes, he has yet left on record and commended to *private* devotion a legitimate prayer for the faithful departed, such as the Church of England has never repudiated ; which, in fact, she has retained, ambiguously, in her Offices, though not more ambiguously than similar ideas are formulated in Holy Scripture." Sketch of Bp. Hobart, Cent. Hist. Dioc. N. Y., 162.

CHAPTER IX

SOME EARLY CHURCHES

ON the decease of Bishop Moore, the Rectorship of Trinity Church as well as the Episcopate of the Diocese fell upon Bishop Hobart ; and it was by no means a sinecure. "He preached as regularly in his course," says Dr. Berrian, "as the ministers who were associated with him, and attended with the same cheerfulness to every parochial call. Indeed, he seldom availed himself of those opportunities of leisure which it might have seemed he needed, but took more pleasure in giving relief to others than in enjoying it himself."* All of which is to be taken into account in the story of his Episcopal work in Western New York.

The year 1815–16 witnessed the organization of eight new parishes, of which only Canandaigua, Batavia and Skaneateles, grew into importance, the others falling away with the failure of the little hillside villages which were such a characteristic feature of the early settlement of Western New York, and which always, in course of time, descended the hill, either literally or figuratively. At Canandaigua, S. John's Church, a revival of the old S. Matthew's of 1799, was organized by the Rev. Orin Clark of Geneva, but its first missionary was the Rev. Alanson W. Welton, of Honeoye, who after a few months' service was replaced by the first Rector, the Rev. Henry U. Onderdonk, M.D., afterwards Bishop of Pennsylvania. Under his efficient leadership the parish grew rapidly in strength and numbers. His services were begun Jan. 14, 1816 ; on the 6th of May following, the corner-stone was laid of what Bishop Hobart calls "a remarkably beautiful and commodious" church, and which he elsewhere says

* In a criticism in an English "Theological Quarterly," called forth by his patriotic discourse on his return from England in 1825, Bp. Hobart is spoken of as "the American prelate dispensing his Sunday sermon to his city congregation in his fashionable chapel," and knowing little of "the life of the measureless majority of the clergy of England,—the seclusion in the remote village, the separation from the habitual excitements of life, the humble toil, the unvaried and uncheered consignment to a rank of society from which nothing can be learned but resignation." Chr. Journ. XI. 324 (Oct. 1826).

"may serve in some measure as a model for other churches; an edifice that attracts the notice and admiration of every visitant to the beautiful and flourishing village which it adorns." It was finished (free from debt) at a cost of $14,000, and consecrated Dec. 12 of the same year. A picture of it adorns the title page of the first number of the monthly magazine begun by Bishop Hobart in 1817, under the title of "The Christian Journal," and edited by him until his decease in 1830. To tell the truth, the architectural excellence of S. John's was pretty much all in its front, which an American Churchman of those days might well think, with the Rector, to be "in elegant taste." Inside it was like all churches of its day, almost square, flat-roofed, whitewashed, with enormous windows but no stained glass;* at one end a great gallery filled (after some years) with a really fine organ (by Henry Erben of New York, the great builder of his day) and a very "mixed" and very capable choir, some of whose younger members lived and *sang* when they had come to fourscore years.

The "chancel" end was after Bp. Hobart's own model, (as published by him in the *Christian Journal* of 1826,) a survival of which may be seen to this day in S. Luke's Church, Rochester. Only at Canandaigua the pulpit, against the east wall, was of such dimensions that *under* it was contained not only a flight of stairs to the basement Sunday School room, but the entire space allowed for robing room. Its broad front was covered a yard deep with blue broadcloth edged with gold lace, and its towering height was reached with some pains by something like a hall stair-case on one side. In front of this was the reading desk, of at least equal length and width, with its similar decorations of cushions, broadcloth and lace; on the central cushion a great folio Bible turned *one* way, flanked by two immense folio Prayer-Books of Hugh Gaine's magnificent Standard edition of 1793,† turned with equal precision the *other* way. (I often used to wonder from our pew, what would happen if those respective positions should be reversed.) In front of the reading desk was a little Holy Table of cherry, also covered with blue broadcloth carefully secured with brass-headed tacks; and all this was enclosed by

* But they were painted inside (to imitate leafage, I think), so that the glare was somewhat subdued.

† One of these splendid old Prayer Books is now in the Library of the De Lancey Divinity School.

a semi-circular cherry rail, on whose centre-post stood on occasions of Baptism a large silver bowl. I must add that the heavy old-fashioned altar-plate was also of solid silver, and the damask linen (my mother's gift, by the way) of finest quality; and that in spite of some queer old customs long since passed away and forgotten, I have never seen in any church the Holy Communion celebrated more reverently and devoutly than in some years in "Old S. John's." Some other "ways" of that early day do seem quaint enough now. At the nine o'clock Sunday School the Rector came in to the "lecture room" in a flowing silk cassock girded by a "surcingle" of the same, like an officer's sash; when he appeared in church (from under the pulpit) he wore over this a voluminous silk gown, and *over this* a surplice of corresponding fullness, broad black scarf and white bands. The "Ante-Communion Service" as well as Morning Prayer was usually said in the desk, (in which the Priest was carefully secured by an immense door at one end, and an impassable wall at the other,) and I remember the surprise and something like alarm with which I saw a visiting clergyman *descend* to the Altar for this part of the Service. *Venite Exultemus* was sung heartily but very deliberately (with a wonderful flourish or trill on the organ at the beginning and in the middle of every verse), most of the year to the still familiar "Boyce in D" (then in E, by the way); in Lent to Langdon in F; *Te Deum* only on special days, but invariably to Jackson in F; the other Canticles to music seldom changed, and therefore familiar; so with the "Psalms and Hymns," the latter increased from 56 to 212 only a little before my day. During the hymn the Rector of course disappeared under the pulpit, and re-appeared and ascended it in black silk (with a *crape* "scarf," however),* and when the hymn ended, he knelt down and said the collect "Direct us," sometimes adding (or prefixing) the Lord's Prayer. The Morning Service was finished with a collect and benediction, the Evensong (not that we called it by that name), by a hymn, collect and blessing, the Minister remaining through all in the pulpit. The offerings (at Morn-

* This transformation scene was of course the point of most intense interest to us children, though we never could see the "reason why." But when we "had Church" at home it was thought proper that a silk gown should be provided for the very "little minister," as well as a surplice fashioned out of a "dimity" petticoat.

S. JOHN'S CHURCH, CANANDAIGUA, N. Y.
The "Old Church"; Consecrated 1817

ing Service only) were taken (except on Communion Sundays) during the hymn before Sermon. "Psalms and Hymns," by the way, were announced, read through, announced again, and the first verse (or half of it) read *again*, so there was no room for mistake about it.*

Wainwright's "Music of the Church" (1828) and Muenscher's "Church Choir" were the standard music-books of my day; before that came the Rev. Dr. William Smith's "Churchman's Choral Companion to His Prayer Book," 1815, † which contained those familiar chants, with the "old" *Gloria in Excelsis* (always sung at Evening Prayer except on the last day of the month, when *Laudate Dominum* (Ps. 150) was substituted), credited there to "the Edinboro Collection." The surplice was worn *only* on Sundays or great Feasts like Christmas Day and *Eve*, up to about 1843, and for some years before 1834 not at all; I well remember its re-introduction on Christmas Day, and the comments of the congregation on the inordinate length of its sleeves.

Night services (at least on Sundays) were very rare; the first I remember were about 1840, when a fierce attack on the Church by a Congregational Minister led the Rector to open his church for a *third* service, at which he read Chapman's "Sermons on the Church" to the great satisfaction and decided benefit of his people. On Communion Sundays, after the two o'clock service, the children were cate-

* Bishop White says (*Memoirs of the Church*, p. 260, ed. 1880), that he was not in any church in England (in 1772 and 1787) "wherein the people stood during the singing of the metre psalms. And yet it seems well attested of late, (1820,) that the posture of standing prevails in London and its vicinity, and elsewhere. The custom had travelled to some congregations in this country, wherein, until lately, it is not probable that there was a single congregation that stood during this part of the service." Hence the resolution of the General Convention of 1814 (see Journal, Bioren, pp. 303, 312), "that it be considered as the duty of ministers of this Church to encourage the latter posture, and to induce the members of their congregations, as circumstances may permit, to do the same; allowance to be made for cases, in which it may be considered inconvenient by age, or by infirmity." In 1810–11, the people stood during the metre Psalms in Christ Church, New York, and in Connecticut; in other New York churches they sat, but in Trinity, they rose and stood when the Lord's Prayer happened to be read in the Lesson. (*Churchman's Magazine*, N. Y., Vol. 67, viii, 67.) This last was a very old country custom in England. See Bp. Wordsworth, *Notes on Services*, 1898, p. 57. The custom of standing soon became general.

† I have inherited a copy of this curious old book (printed from copper-plates).

chised at the altar rail, and those instructions are vivid in a memory which has lost nearly every word learned in Sunday School. All this detail, utterly unimportant in itself, and really twenty years after the building of old S. John's, may yet have some interest as the *personal* memories of a long-past and almost forgotten day, and as a fair type of services and customs general if not universal in the State of New York. In many other dioceses, it may be added, the surplice, weekly Epistle and Gospel, monthly Communion, and chants, were then unknown, and in many parts of New York their restoration after long disuse was due to Bishop Hobart's vigorous personal efforts. As late as 1844 the Rector of the oldest Western New York parish, Paris Hill, reports that "the use of the surplice has been restored," and " the monthly administration of the Holy Communion introduced."*

The most notable event of the year 1817 was the planting of the Church in what are now the two great cities of the Diocese; in Buffalo by the Rev. Samuel Johnston, " Missionary in Genesee and Niagara Counties," who came from Batavia in the fall of 1816 to give about one-fourth of his Sundays to that " flourishing village," where, in the house of Elias Ransom, (father of that notable Churchman Judge Elias Ransom of Lockport,) he organized S. Paul's Church, Feb. 10, 1817, with some twenty families, whose " readiness to coöperate " with him, and " animated zeal for our Zion " he highly commends. They subscribed at once $5,000 for building a church, but it was not finished and consecrated till 1821, seven years after Buffalo had begun rebuilding from its total destruction in the War of 1812. Three months later Mr. Johnston organized S. Mark's Church, Le Roy, also with twenty families, " most of them regularly nurtured in the Church, familiar with her doctrines and principles, and alive to her interests."†

Dr. Onderdonk, " at Canandaigua and parts adjacent," reports among his missionary labours " the first public services of our church at Rochesterville," March 13, 1817, when twenty-eight men signed

* Journ. W. N. Y. 1844, p. 75.

† Jour. N. Y. 1817, p. 29. He adds (what we might not expect) that " the utmost harmony prevails in the different denominations, and there are many who serve God in the beauty of holiness." The first Wardens of S. Paul's were Erastus Granger and Isaac Q. Leake; the first Vestrymen, Samuel Tupper, Sheldon Thompson, Elias Ransom, John G. Camp, Henry M. Campbell, John S. Larned, Jonas Harrison and Dr. Josiah Trowbridge.

a "Declaration of Attachment to the Protestant Episcopal Church;" and on the 14th of July following, twenty of these met in a schoolhouse on the east side of the Genesee River, in the town of Brighton, Ontario County, and under the guidance of Dr. Onderdonk and the Rev. George H. Norton, elected Col. Nathaniel Rochester and Samuel J. Andrews Wardens, and eight others Vestrymen of "S. Luke's Church, Genesee Falls." Mr. Norton took charge of this infant parish (having been ordered Deacon June 1), in connection with Carthage and Pittsford, with occasional services at "Sodus Bay, Vienna" (Phelps) and other "adjacent places." It was vacant in June, 1820, when, after a spirited contest with the Romanists for a grant of a lot (on which S. Luke's Church now stands) "to the first religious society that should take possession of the same and build a church thereon," began the erection of a wooden church 38x46 feet, on a subscription of $1,270, of which $238 was in cash, the rest in "goods," "lumber," labour ("Blacksmithing, Painting, Tailoring work, Shoemaking, Hats, Books or Stationery," &c.), while a second subscription of the same date for a "Steeple or Cupola" is largely in "Cider and apples, Tailoring work, Combs at cash prices, Meat, Saddlery, Pork out of my Shop" and other such commodities. The church was consecrated by Bishop Hobart, Feb. 20, 1821, the Rev. Francis H. Cuming, Deacon, having taken charge of the parish a month previous for the term of one year, at a salary of $475.*

This year (1817) marks also the first services of the Church at Vernon, Locke, Dryden, Livonia, Bridgewater, Greene, Bainbridge, Turin, Boonville, Leyden, and Windsor, and parishes organized in Turin, Oswego, Avon, and Waterloo; the missionaries of that year being William A. Clark ("at Manlius and the *counties* adjacent"), Ezekiel G. Gear (who many years later did such notable work in Minnesota), Samuel Johnston, William B. Lacey, Daniel Nash (in Chenango County as well as Otsego, and among the Oneidas), Henry U. Onderdonk, Joshua M. Rogers, Alanson W. Welton, Russel Wheeler, and the faithful Indian Catechist Eleazar Williams, not yet "the Lost Prince" or even in Deacon's Orders. Would that we had space for something more than the names of these noble men!

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* Annals of S. Luke's Church, by the Rev. Henry Anstice, D.D., pp. 7–20. The wooden church was replaced by the present one of stone in 1825.

CHAPTER X

VISITATIONS OF 1818: THE ONEIDAS

IN BISHOP HOBART'S Address of 1817 is an earnest warning against the temptation to substitute all sorts of "undenominational" work in Bible Societies, meetings for extempore prayer, and the like, for the authorized teaching and work of the Church. How strong that temptation must have been in the feebleness of the early missions we can well imagine, and its disastrous consequences are told in more authentic records than the witty chronicles of "The Rector of S. Bardolph's."*

"No opinion," he says, "is more unfounded than that there is a deficiency as to the means of pious instruction and devotion in the forms of our Church. She has provided *Daily* Morning and Evening Prayer; and hence her ministers, where circumstances admit and require, can assemble their flocks for any purposes of Christian edification, not only daily, but twice in the day, and lead their devotions to Heaven in prayers, to the use of which he hath bound himself by the most solemn obligations, and than which surely no one of her ministers will presume to think that he can make better. But to suppose that our Church, while she thus furnishes public edifices for the celebration of the social devotion of her members, warrants their meeting elsewhere, except where peculiar circumstances, in the want of a public building, or in the size of a parish, render it necessary; or to suppose that while she thus fully provides in her institutions for the Christian edification of her members, she thinks it can be necessary, for this purpose, to have recourse to private meetings, the devotions of which tend to disparage the Liturgy, and eventually to lessen the relish for its fervent but well-ordered services, would be to impute to her the strange policy of introducing into her own bosom, the principles of disorder and schism, and perhaps,of heresy and enthusiasm." And he ends with a large citation from "one who lived in times when the private associations commenced, the effects of which he deprecated, but which were finally awfully realized in the utter subversion of the goodly fabric of the Church whose ministry he adorned, and in the triumph, on her ruins, of the innumerable forms of heresy and schism."†

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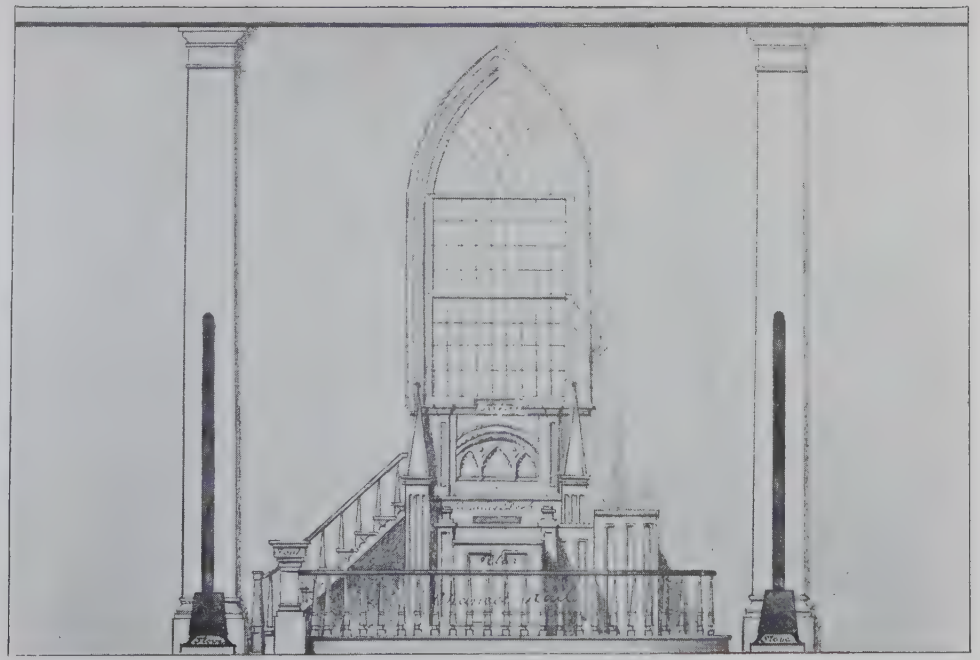
* By the Rev. Frederick W. Shelton, LL.D., New York, 1853.

† Journ. N. Y., 1817, p. 14.



THE ORIGINAL ALTAR, CHANCEL-RAIL, READING-DESK, AND PULPIT IN ST. PAUL'S FRAME CHURCH, BUFFALO.

Retained when the church was enlarged in 1828.
The Marble Font was afterwards used in the stone church until the fire of 1888.

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The reference is of course to RICHARD HOOKER (Eccl. Polity, V. xxv. 5). I may add that Bishop Hobart's warnings were heeded both by Clergy and Laity, and largely prepared the way for that steady and uncompromising loyalty to the teaching and worship of the Church, which, under his great successor Bishop De Lancey, gave Western New York the title of "The Model Diocese."*

The months of August and September, 1818, were given by Bishop Hobart to one of those extraordinary visitations of his great Diocese, from New York to Buffalo, the labour and fatigue of which cannot easily be realized in this day, when the very traditions of old time methods of travel have almost faded out of memory. Almost the whole journey was by "stage," at the rate of from four to five miles an hour, often by night as well as day ; the occasional relief of transition to the quietly gliding but no more rapid canal-boat was yet far in the future. This journey comprised visitations (in Western New York alone) to Utica, Turin and Lowville "on the Black River," Paris, Oneida, Manlius, Onondaga, Auburn, Geneva, Pultneyville on Lake Ontario, Canandaigua, Victor, Pittsford, Honeoye, Avon, Rochester, Penfield, Batavia and Buffalo ; the consecration of three churches, and several ordinations. Among the consecrations was the little church (S. Paul's) at Allen's Hill, now complete after eight years' hard work, whose story has been told so delightfully by Dr. John N. Norton in "Allerton Parish." But by far the most interesting event of the visitation was the service for the Oneida Indians, which may best be told in the Bishop's own words.

"It is a subject of congratulation that our Church has resumed the labours which, for a long period before the Revolutionary War, the Society in England for Propagating the Gospel in Foreign Parts directed to the religious instruction of the Indian tribes. Those labours were not wholly unsuccessful ; for on my recent visit to the Oneidas, I saw an aged Mohawk, who, firm in the faith of the Gospel, and adorning his profession by an exemplary life, is indebted, under the Divine blessing, for his Christian principles and hopes, to the Missionaries of the Venerable Society. The exertions more recently made for the conversion of the Indian tribes, have not been so successful, partly because not united with efforts to introduce among

* The venerable John Adams of Lyons told me many years ago that he learned *his* Church principles, as well as his deep love for all her services, from Bishop Hobart's teaching as reflected in the lay-members of old S. John's, Canandaigua, and especially, I may add, from my own mother, one of its earliest communicants.

them those arts of civilization, without which the Gospel can neither be understood nor valued; but principally because religious instruction was conveyed through the imperfect medium of interpreters, by those unacquainted with their dispositions and habits, and in whom they were not disposed to place the same confidence, as in those who are connected with them by the powerful ties of language, of manners, and of kindred. The religious instructor of the Oneidas employed by our Church enjoys all these advantages. Being of Indian extraction, and acquainted with their language, dispositions, and customs, and devoting himself unremittingly to their spiritual and temporal welfare, he enjoys their full confidence; while the education which he has received has increased his qualifications as their guide in the faith and precepts of the Gospel. Mr. *Eleazar Williams*, at the earnest request of the Oneida chiefs, was licensed by me about two years since, as their Lay Reader, Catechist, and Schoolmaster. Educated in a different Communion, he connected himself with our Church from conviction, and appears warmly attached to her doctrines, her Apostolic ministry, and her worship. Soon after he commenced his labours among the Oneidas, the Pagan party solemnly professed the Christian faith. Mr. Williams repeatedly explained to them in councils which they held for this purpose, the evidences of the Divine origin of Christianity, and its doctrines, institutions, and precepts. He combated their objections, patiently answered their inquiries, and was finally, through the Divine blessing, successful in satisfying their doubts. Soon after their conversion, they appropriated, in conjunction with the old Christian party, the proceeds of the sale of some of their lands to the erection of an handsome edifice for Divine worship, which will be shortly completed.

"In the work of their spiritual instruction, the Book of Common Prayer, a principal part of which has been translated for their use, proves a powerful auxiliary. Its simple and affecting exhibition of the truths of redemption is calculated to interest their hearts, while it informs their understanding; and its decent and significant rites contribute to fix their attention in the exercises of worship. They are particularly gratified with having parts assigned them in the service, and repeat the responses with great propriety and devotion. On my visit to them, several hundred assembled for worship; those who could read were furnished with books; and they uttered the confessions of the liturgy, responded its supplications, and chanted its hymns of praise, with a reverence and fervour which powerfully interested the feelings of those who witnessed the solemnity. They listened to my Address to them, interpreted by Mr. Williams, with so much solicitous attention; they received the laying on of hands with such grateful humility; and participated of the symbols of their Saviour's love with such tears of penitential devotion, that the impression which the scene made on my mind will never be effaced. Nor was this the excitement

of the moment, or the ebullition of enthusiasm. The eighty-nine who were confirmed, had been well instructed by Mr. Williams; and none were permitted to approach the Communion, whose lives did not correspond with their Christian profession. . . . I have admitted Mr. Williams as a Candidate for Orders, and look forward to his increased usefulness, should he be invested with the office of the Ministry."*

Of Mr. Williams' subsequent work, and the after history of the Mission, something will be said further on. The Bishop goes on to speak of a young Onondaga chief who was at this time beginning a course of instruction to fit him to become a missionary to his own people. The history of this young man, known afterwards as Abram La Fort, is a very sad one. Under Bishop Hobart's patronage, he was educated partly by the Rev. Samuel Fuller, Missionary at Rensselaerville, and partly at Hobart College, in the class of 1829; returned to his people at Onondaga, where he became Catechist and Lay Reader, and led "a devoted, exemplary and Christian life." But in time, left to himself, without the help he should have had from the Church, and allied by marriage and social life to his Pagan countrymen, he fell away, and for years before his death, Oct. 5, 1848, was outwardly an adherent of the opponents of Christianity. Only at the point of death he sent, too late, for his old teacher, Mr. Williams, and left word for him "that he died in the belief of the Christian religion, and acknowledged the Lord Jesus Christ as his Saviour."†

A small part of the Oneidas, who had been taught many years before by Samuel Kirkland, were known at this time as the "First Christian Party." The chiefs of the "Pagan Party," on their acknowledgment of Christianity, addressed a letter to the Governor of New York (De Witt Clinton), stating that they had wholly renounced Paganism, and wished to be known henceforth as the "Second Christian Party." The two were soon united under Mr. Williams, and from that time to this the whole body of the Oneidas, numbering usually about a thousand, have continued faithful members of the Church. The "Second Christian Party" in 1818 succeeded (*by the sale of part of their land to the State of New York*) in raising about $4400 to build their church, which was accordingly completed, and consecrated by Bishop Hobart Sept. 21, 1819, as S. Peter's Church. On this occa-

* Journ. N. Y., 1818, p 18.

† J. V. H. Clark, Onondaga, II. 114–23.

sion the Bishop baptized two adults and forty-five children, and confirmed fifty-six persons. Father Nash says of these Oneidas two years later that in no congregation had he beheld such deep attention, such humble devotion. He baptized on this visit five adults and fifty children. Mr. Williams, it should be said, was not admitted to Deacon's Orders till June 18, 1826.*

The Bishop made a fifth Episcopal visitation of Western New York in the fall of 1819, at which he reports 212 confirmed, 79 at Paris Hill alone. New services are reported at Sackett's Harbor, Danby,† Geneseo, Hamburgh, Black Rock, Bergen, Montezuma, Williamsville, and Sherburne ; parishes organized at Verona and Geneseo ; consecrations at Binghamton, Oneida, and Paris Hill ; churches nearly completed at Buffalo and Catharine. The Bishop deeply laments his inability to send Missionaries to the many places asking for them, and the opportunities lost to the Church in consequence. The stipends of the Missionaries actually in service are only $175 each. "What can be done?" he asks. "I see the contributions of Episcopalians extended to religious institutions not immediately connected with their own Church ; I see their bounty flowing in channels that convey it to earth's remotest ends ; and yet many of their fellow Episcopalians in *this State* are destitute of the ministrations and ordinances of the Church, and unable, from their poverty, to procure them."

The Bishop speaks in high praise of the zeal and faithfulness of the Churchmen of Utica and Paris in maintaining regular services by lay-reading during long vacancies in their rectorship,—in the latter case without the failure of a single Sunday.

The Rev. William A. Clark, Missionary at Buffalo and "parts adjacent" (*i. e.* Batavia, Le Roy, Williamsville and Hamburgh) would *wish* to represent the state of his congregations as prosperous, "but cannot dissemble. At Buffalo the depression of the times is peculiarly great ; many families have removed, and of those remaining I hear noth-

* Clark, Onondaga, I. 231–8. Journ. N. Y., 1819, pp. 17, 20.

† "In this village there are five or six families of enlightened and pious Episcopalians who evince great solicitude to have the Church established among them." (Report of the Rev. Leverett Bush of Oxford, 1819.) Foremost among these were three Connecticut Churchmen, Walker Bennett, Alva Finch and Isaac Jennings. The first of these used to gather his family and neighbours on Sundays for service in his own house long before a parish was organized. We shall hear of him later.

Whereas an edifice has been erected for the purpo-
ses of public worship by the congregation of the
Protestd Epsc Church in the town of Richmond, county
of Ontario & State of New-York duly incorporated
by the name of St Pauls Church, & the Wardens, Vestry-
men & congregation Trustees of the said Church
were desirous that the said edifice should be
solemnly set apart to the worship of Almighty
God according to the Liturgy & usage of the Protestd
Epsc Church in the United States of America

Be it therefore known that on the twenty
third day of September in the year of our Lord one
thousand eight hundred & eighteen, I consecrated
a building erected in the town of Richmond
county of Ontario & State of New York by the
name of St Pauls Church & with the prescribed
rites & solemnities separated it from all
unhallowed, ordinary & worldly uses; & &
dedicated it to the service of Almighty

God, for reading his holy word, for celebrating
his holy sacraments, for offering to his glorious
majesty the sacrifices of prayer & thanksgiving
for keeping the people in his name, & for the
performance of all other holy offices according
to the liturgy & usage of the Protd Epis.l Church
in the United States of America

In testimony whereof I have hereunto set
my hand & seal this twenty third
day of September in the year of
our Lord one thousand eighteen
hundred & eighteen -

John Henry Hobart -

Bishop of the Protd
Epis.l Church in the State of
New-York.

ing but complaints of embarrassment." Still they have nearly completed (with the help of friends in Albany and New York) a very handsome Gothic church, but have not funds to finish it. "Buffalo," he continues, "will ultimately be a place of such importance, that I think every exertion ought to be made to maintain the ground that the Church has gained." Batavia is in much the same condition. At Black Rock our numbers are increasing, and the people are generally serious and attentive. By the other missionaries (Welton, Norton, Gear, Pardee, Bush, Rogers) encouraging reports are given of Richmond (Honeoye, now Allen's Hill), Le Roy, Geneseo, Livonia, Bergen, Waterloo, Vienna (Phelps), Catharine, Oxford, Binghamton, Windsor, Onondaga, Tully, Otisco, Pompey, Cazenovia, Manlius, Lenox, Danby, Turin, Sackett's Harbor, Boonville.* It is a pity to give nothing but names from these reports; but the very enumeration of places shows how the Church was extending from year to year through this rapidly growing "Western District," settled almost wholly from New England, and happily, with a good leaven of the Churchmanship learned through many a hard fight in Connecticut under Bishop Seabury and his colleagues and predecessors.

* Journ. N. Y., 1819, pp 24–32.

CHAPTER XI

THEOLOGICAL EDUCATION: GENEVA COLLEGE

THE TENTH year of Bishop Hobart's Episcopate marked a great advance in the work always so near his heart, of Christian education, and especially the training of young men for the Ministry of the Church. Most of all in the "Western District" of his Diocese was this need pressing sorely upon him. Western New York was no longer, as on his first visitation, largely a wilderness, but contained a population of over half a million (the whole State having only thirteen hundred thousand), mostly, as has been said, people of New England ancestry, intelligent, enterprising, and already prosperous in most of the settlements. The two Missionaries had increased to twelve, the eleven parishes to thirty-three, the two hundred communicants to nearly a thousand. From this very growth of the Church arose its greater need.

The little Divinity class at Fairfield, under the grant of 1813 from Trinity Church, New York, had kept on its work with from four to seven students, since 1817 under the care of the Rev. Daniel M'Donald, a clergyman eminently qualified for that office. Meantime the Church at large was awakening to its duty in this regard. In the General Convention of 1814 a resolution was offered by the Rev. Christopher E. Gadsden (afterwards Bishop) of South Carolina, to report a plan for a Theological Seminary. It gave way to a resolution of the House of Bishops directing each of their number to report to the next General Convention on the expediency of such an institution.* In 1817 a plan was adopted (as prepared in the House of Bishops) establishing a "General Theological Seminary in the city of New York," and appointing a committee of three Bishops (White, Hobart and Croes), three Priests and three laymen, to carry it into effect. The instruction of six students was actually begun in that city under the authority of the Committee, by the Rev. Drs. Samuel F. Jarvis

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* Journ. Gen. Con. 1814 (Bp. Perry's Reprint), pp. 408, 424.

and Samuel H. Turner, May 1, 1819.* Funds came in slowly, and the General Convention of 1820, in spite of the munificent gift of sixty New York city lots by Dr. Clement C. Moore, resolved to transfer the Seminary to New Haven. This plan was frustrated by the bequest of Mr. Jacob Sherred in March, 1821, of $60,000, for a Seminary in New York (whether General or Diocesan) and the Seminary was finally established, with Bishop Hobart's full coöperation, in New York, as a general institution of the Church, but with the "understanding" that a "branch school" should be established in Geneva, to which place the Bishop had already determined to remove the little Theological School at Fairfield.†

The next steps are well told by one who took an active part in all this work from that time on, the late Thomas Davies Burrall of Geneva.‡

"On the evening of Sept. 23, 1818, at the house of Col. Samuel Colt, in Geneva (in presence of the Rev. Orin Clark, Rector of Trinity Church, Col. Colt, Major James Rees and myself), Bishop Hobart announced his purpose of building up a stronghold for the Church in the West (as he then expressed it), at Geneva—an Institution not only of learning but of religious worship and instruction in aid of the Church and its Ministry. In his quick, decisive manner, he proceeded at once to unfold his scheme, and point out the way by which it could be effected. He proposed, first, that the Geneva Academy already chartered, should be placed, by consent of the Trustees, under the control of the Vestry of the Church in Geneva, and elevated to the rank of a college, and by enlarging the number of Trustees from thirteen to twenty-four, to place the direction of the College in the hands of Churchmen; and secondly, he assured his friends that on this being done, the Diocesan Convention of New York would found and endow the College under the charter, as an acknowledged Institution of the Church throughout the State, for the promotion of religion and learning combined, in the broadest acceptation of the terms.

"The Trustees, in view of the prospective advantages to accrue to

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* Bishop Coleman, Church in America, p. 303, says 1817; but this is an obvious misprint for 1819. See Journ. Gen. Con. 1817, p. 64, and 1820, pp. 64–71, (Bp. Perry's reprint, I, 479, 569–75), and Cent. Hist. Dioc. N. Y., 375.

† Journ. Gen. Conv., 1821 (reprint), p. 613; Bp. White, Mem. Ch. 52 (ed. 1880) The "Constitution" says, "one or more branch Schools in the State of New York, or elsewhere;" Bp. White says "it is understood, that a branch School is to be forthwith established at Geneva, in New York." About this "understanding" he could not be mistaken. Fourteen of the Seminary Trustees (out of 38) were to be chosen by New York.

‡ Gosp. Mess. XLII. 161. (Oct. 8, 1868.)

the village, assented to this proposition, and surrendered the control of the Academy to the Vestry of the Church in Geneva; and on their application to the Regents, a charter was granted on the 10th of April, 1822, '*on condition* that the Trustees should within three years raise and secure to the satisfaction of the Regents, a permanent fund of sixty thousand dollars, yielding a net annual revenue of four thousand dollars.'

"The *conditional* charter having been thus obtained from the Regents by the Trustees, and the Bishop, on his part, having urged upon the Convention the importance of an Episcopal College in the West, and pointed out the superior advantages of Geneva for such an Institution, describing it as 'easy of access from the immense countries bordering on the Western Lakes, and from those upon the Atlantic—immediately on the bank of Seneca Lake, commanding a view of this extensive and beautiful sheet of water—the cultivated shores that confined it and of the mountains that bound the distant prospect, in the midst of a very populous and highly cultivated country,' etc.; and the committee having been appointed to report upon the subject; on the 10th of April, 1823, in Diocesan Convention, the Committee to whom was referred so much of the Bishop's Address as relates to the establishment and patronage of the College proposed to be founded in the village of Geneva, beg leave to submit the following resolutions:

"'*Resolved*, that the Convention is deeply impressed with a sense of the advantages that would result from the establishment of a College combining an accurate and extensive course of literary and scientific education with a system of religious worship and instruction according to the principles of the Protestant Episcopal Church, and that, in their opinion, the local situation of Geneva, and the conditions of the charter recently granted to the College proposed to be founded in that village, are eminently favourable to the attainment of these objects.

"'*Resolved*, that the Bishop and Standing Committee of this Diocese be requested to prepare and carry into effect, by and with the advice and approbation of the Trustees of the proposed College, such a plan for the collection of funds and the endowment of the College, as may seem to them best fitted to promote the general and permanent interests of the Church, and to recommend the Institution to the patronage and confidence of Episcopalians throughout the United States.'

"Which resolutions were at once accepted *, and in furtherance of the plan proposed for the endowment, the Trustees of the Society for the Promotion of Religion and Learning, on the 24th of April, 1824, granted $20,500 to the Trustees of Geneva Academy, to aid in secur-

* Christian Journal, VII. 71.

ing the College Charter, on condition that the charter should be obtained, and that the College Trustees 'should make satisfactory provision for the education of twelve students to be named by the Society, free from charge of tuition.'*

"On the 8th of February, 1825 (only three days short of the three years allowed by the Regents in which to raise and secure the $60,000 in order to obtain the charter), the Trustees exhibited to the Regents funds to the amount required, the securities to which were deemed satisfactory, and the Charter was issued."†

Several of the Trustees joined in a bond for the payment of certain funds not then available, making a total of $60,000 secured, (in addition to about $10,000 of uncollected subscriptions), and the College was organized and went into operation May 24, 1825. The first Commencement was held in the summer of 1826, and the six students graduated (under Dr. M'Donald, the Acting President) were all in Deacon's Orders, having been students of the Theological School at Fairfield. The present beautiful site of the College was the choice of Bishop Hobart,‡ and the first building on it ("Geneva Hall") was erected while Hobart College was only Geneva Academy.

For the carrying out of the Bishop's plans, and the supervision of all the Educational work of the Diocese, the "Protestant Episcopal Theological Education Society in the State of New York" was organized by the Convention of 1820, under the Bishop as President, thirty Vice-Presidents and not less than one hundred and fifty members "from different parts of the Diocese." The Society reports the next year that the grant from Trinity Church, New York, to the Fairfield Academy, had been transferred by that Corporation to the Society's "Interior School" at Geneva, and that the "Western Branch of the Seminary" was now permanently located at that village, under the style of "The Interior School of Geneva." For this School the Rev. Daniel M'Donald was appointed Professor of the Interpretation of

* College Records, I. 30.

† Id. II. 1.

‡ So Mr. Burrall testifies from personal knowledge. "At early morning in the month of September, just as the first rays of the sun were glancing over the waters of our beautiful lake; . . on consultation and deliberation on the different opinions of those present, he, in his brisk and decided manner, struck his cane to the ground, saying, 'Here, gentlemen, this is the spot for the College;' *and on that spot it was placed.*" Gosp. Mess. XL. 150. See Bp. Coxe's note, Cent. Hist. Dioc. N. Y., p. 158.

Scripture, Ecclesiastical History, and the Nature, Ministry and Polity of the Church, and Librarian; the Rev. John Reed, Professor of Biblical Learning; and the Rev. Orin Clark, Professor of Systematic Divinity and Pastoral Theology. In the General Theological Seminary four students have been under instruction through the past year; five have lately begun their first year's course, and four or five more are expected. In the Geneva School there are ten students, and for them, a "commodious stone building in an eligible situation on the bank of Seneca Lake, with thirty rooms for students and a convenient Chapel, will be ready May 1, 1822." Seven of the ten students were the first graduates of the College in 1826–7. They "have the privilege of completing or revising their course" in the Seminary in New York. At the Convention of 1822, the Bishop was enabled to announce his full concurrence in the consolidation of the General Theological Seminary with that of the Diocese in the City of New York, and the happy settlement of a long-debated and perplexing problem.*

The year 1821 records another extensive visitation of Western New York, from Utica to Buffalo, with the consecration of S. Luke's, Rochester (the first church, of wood), and S. Paul's, Buffalo, and the confirmation of 240 persons; new organizations and services at Holland Patent, Rome, Churchville and Chittenango. On the other hand, the stipends of the nine missionaries are reduced (regretfully) to $150 a year.† The founding of the "Christian Knowledge Society of the Western District of New York" this year, for the publication of Church books and tracts, resulted six years later in the establishment of "The Gospel Messenger and Church Record of Western New York," a paper which for almost half a century was of inestimable value in the work of the Church, not only in the Diocese, but far beyond its limits.

The following year, 1822, though full of work of one kind or another, began a long suspension of the Bishop's visitations of "the Western District." In fact, he had for years been working beyond the strength of any man, and in the fall of 1823, after severe and protracted illness, he reluctantly gave up all official duties for more than two years, spent in Europe, most of the time in England. Readers of his life will

* Jour. N. Y. 1821, pp. 20–48; 1822, pp. 18–22.

† Journ. N. Y. 1821, pp. 14, 55.

hardly need to be reminded of the remarkable results of that visit in his intimate intercourse with Hugh James Rose, through which, in the providence of God, the "Oxford Movement" of the Church of England had its beginning; and his enthusiastic reception by his Diocese on his return.*

Those years of the Bishop's absence, however, show no faltering in the missionary work of the Diocese, but a steady enlarging of its bounds; especially in Chautauqua County (Fredonia, Mayville, Westfield, Jamestown, Ripley and Dunkirk); Onondaga (S. Paul's, Syracuse, Marcellus, Camillus, Geddes); at Wethersfield Springs, Sackett's Harbor, Ithaca, Palmyra, Homer, Warsaw, Bath, Hammondsport, Fulton, New Hartford, Stafford, Penn Yan, Hunt's, Moravia, Brockport, Clyde, Canastota, etc. The work of the Oneida mission was faithfully kept up by Mr. Williams, and encouraged in 1825 by a small annuity from the United States. The College received the endowment of the "Charles Startin" Professorship of the "Evidences of Christianity," by the bequest long before promised to the Bishop.† Again the missionary stipends are reduced, to $125, at which pitiful sum they remained for more than forty years, to 1866, and through all the long and grand Episcopate of Bishop De Lancey. It is a kind of blot which occurs too often in Western New York history.

* I have spoken (p. 42 sup.) of the diatribe of an English periodical of a very different school, occasioned by his patriotic sermon on his return home. Hugh James Rose was foremost among those who ably and lovingly defended him in England.

† See p. 39 sup.

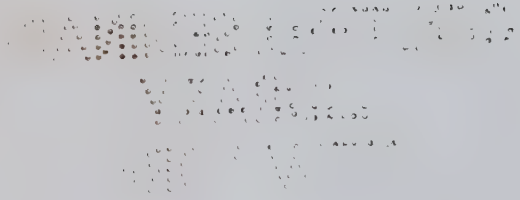
CHAPTER XII

VISITATION OF 1826: S. LUKE'S, ROCHESTER

ALL the month of September, 1826, was occupied by Bishop Hobart in one of the most remarkable Episcopal visitations recorded in this country. I give the substance of it almost in his own words. He left Boston (whither he had gone to preach at the institution of Alonzo Potter—afterwards Bishop of Pennsylvania—as rector of S. Paul's) "on Friday, Sept. 1, and on Sunday, the 3d, officiated at the Little Falls, on the Mohawk, near three hundred miles distant.

"This journey[through Vermont]was rendered unusually difficult by the extraordinary freshets in the Green Mountains, which had seriously injured the roads, and in some places rendered them almost impassable. On Monday, the 4th, I consecrated the Church at New Hartford, four miles west of Utica, and the following morning admitted the Rev. Amos C. Treadway, the officiating Minister there, to the Order of Priests. In the afternoon I officiated at Paris, and confirmed 7 persons; the next day, at Manlius, 40, and in the afternoon officiated at Jamesville. Thursday, the 7th, I confirmed 12 at Onondaga in the morning, and in the afternoon 6 at Syracuse. On the 8th, I confirmed in the morning 14 at Marcellus, and preached at Skaneateles in the afternoon. On the 9th I confirmed 21 at Auburn; on the 10th, Sunday, I consecrated S. Matthew's Church, Moravia, Owasco Flatts, and confirmed 17; and on the 11th, I consecrated S. John's Church, Ithaca, and confirmed 16. The next morning I travelled to Danby, and comfirmed 12, and travelled twenty-five miles to Catharine Town, and preached in the evening; the distance, and the extreme badness of the roads through a new and very mountainous country, where, for some distance, it was necessary I should leave my carriage and walk, preventing me from fulfilling the appointment which had been made for me at an earlier hour in the afternoon. The next day I proceeded twenty miles to the Painted Post, on the Flatts of the Tioga, where there is some prospect of a congregation of our Church being established, and confirmed 5 persons. The succeeding day, the 14th, I confirmed at Bath, thirty miles distant, 5 persons. The 15th, at Penn Yan, thirty-two miles distant, 13. The 16th, I consecrated S. Paul's Church, Waterloo, and confirmed 16 persons; and on Sunday, the 17th, officiated at Geneva morning and afternoon, and confirmed in this, one of the most

S. LUKE'S CHURCH, ROCHESTER
Consecrated 1826



important and flourishing congregations in the Western District, 50 persons. The following day, the 18th, I confirmed at Lyons, in the morning, 12; and at Sodus, in the afternoon, where a new and zealous congregation has laid the foundation of a building for worship, I confirmed 10. The 19th, at Palmyra, 13. On the 20th, in the morning, at Canandaigua, one of those many beautiful villages that adorn the Western part of our State, I confirmed 59; and in the afternoon, at Richmond [Allen's Hill], 11. The next day, the 21st, at Geneseo, I confirmed 15, and the 22d, at Batavia, I consecrated S. James's Church, and confirmed 53 persons, and in the afternoon officiated at Le Roy. On the 23d, I pursued my journey to Buffalo, where the Church is rising from a depressed state, through the blessing of God on the faithful exertions of the Missionary there;* and on Sunday, the 24th, in the morning, I confirmed 26 persons, and officiated at Black Rock in the afternoon. The road from Buffalo to the south-west corner of the State, on Lake Erie, not admitting of convenient travel in any other vehicle but a strong stage-waggon, I was compelled to travel all the night of Monday in the stage to Fredonia, [forty miles,] where I confirmed, on the morning of Tuesday, 12 persons; and the next day, at Mayville, 27. In this village, beautifully situated on Chatauque Lake, the head-waters of the Allegany, seven miles distant from Lake Erie, and elevated near 700 feet above it, a new church is erecting by an enterprising congregation, under the faithful services of the clergyman there.† On the 28th, I retraced my way to Buffalo, from whence, on the 29th, I proceeded to Rochester, where I arrived on the morning of the 30th, when I consecrated the elegant Gothic stone edifice of S. Luke's Church, in that prosperous village; and the next day I was highly gratified in administering confirmation to 72 persons. My course of visitation closing at this place, I departed for my home, [nearly 400 miles more,] which I reached on the following Thursday, with abundant cause of thankfulness to Almighty God for my preservation during the labours and fatigues of the journeys of a year past, embracing in the whole between three and four thousand miles."

One feels like taking a long breath after reading such a narrative as this. But the Bishop adds some details of interest.

"On my journey from Rochester home, I left the State of New York, a few miles south of Owego, and entered the Beech Woods of Pennsylvania, which cover the exceedingly wild and mountainous district through which runs the boundary that separates these two States. On my arrival at the Village of Montrose in the evening, I was surprised with the information that Bishop White was at that moment preach-

* The Rev. Addison Searle, Dr. Shelton's immediate predecessor.

† The Rev. Rufus Murray. See Journ. N. Y. 1826, p. 33.

ing in the Court House. I of course immediately hurried there, entered the room, and saw the venerable Father of our Church in the midst of the flock who had crowded around him ; and was struck with the clear and edifying words of truth from that voice whose benevolent tones had instructed and cheered my childhood more than forty years back. Little then did I think that I should hear them in what is still almost a wilderness, at a period when he who uttered them should have attained nearly the age of fourscore."

"Almost all the congregations which I visited in the country are comparatively of recent origin, and in these the persons confirmed were generally more advanced in life than in our city congregations. They consisted principally of converts to the Church,—and the enlightened seriousness with which I had every reason to believe they received this holy rite, gave evidence of the fidelity with which their Pastors had prepared them for it.

"In several places, too, I found strong evidence that the clergy can counteract the powerful course of religious fanaticism,* and not only preserve any of their flocks from being led astray, but secure accessions, without any departure from the primitive principles and sober institutions of our Church. . . The increase of our Church by any other means is not to be desired. Numerical strength might thus prove absolute weakness, by bringing within her pale those who will seek to change her character. . . Our Church in this diocese has hitherto increased by a faithful adherence to her principles. In new settlements, a few Churchmen,—in some cases hardly more than one zealous Churchman,— using the Liturgy for worship, and at last obtaining the aid of some missionary on Sunday, have often succeeded in establishing a respectable congregation and erecting a house for worship." He goes on to specify interesting instances at Moravia, Trenton (Holland Patent), Ithaca, Ogdensburg, Batavia and Rochester. In the latter place, "itself but a new settlement, the congregation has been organized but six or eight years, and in that period they have erected two houses for worship ; and the large stone edifice in which they now assemble, a beautiful specimen of Gothic architecture, is surpassed by none in the State. The small congregation at Waterloo deserve great credit for the singularly neat and commodious Church which they have erected ;† and that at New Hartford is principally indebted for their convenient structure to the liberality of one venerable individual, who at the first generously endowed the Church, and has since continued his munificent benefactions.‡ In the handsome

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* The Bishop is perhaps anticipating here the tremendous wave of religious excitement which swept over Western New York a little later.

† Of wood, predecessor of the present church.

‡ Judge Jedediah Sanger.

brick edifice at Batavia,* a large body of worshippers assemble, where, not many years since, I officiated in the Court House to an assembly, scarcely any of whom were acquainted with our mode of worship. I might apply the same remark to Ithaca."†

In the *Christian Journal*, IX. 345 (Nov. 1825,) will be found a detailed description (undoubtedly by the Rector, the Rev. Francis H. Cuming) of the newly built S. Luke's Church, Rochester, exceedingly interesting as exhibiting the point of view in which its architecture, and "Gothic" architecture generally, was regarded in that day, some years before the publication of the first work on that subject in this country, by John Henry Hopkins, afterwards Bishop of Vermont. The account is much too long to be transcribed in full, but some excerpts may be given. The church, it should be noted, has been very little altered to this day.

"The style of building is Gothic, which has been rigidly observed in every particular. . . The two windows in the tower are most strikingly beautiful, containing a proper number of spandrels and branching mullions, and ornamented with the richest and most delicate tracery. The tower . . is finished at the top with 8 pinnacles, connected by a castellated or embattled balustrade. A similar balustrade, with similar pinnacles at each corner, runs round the roof of the whole house. This, the door and window-frames, the cornice, and indeed all the woodwork, have been made so strongly to resemble the red free-stone by a process termed smalting, as to require very close inspection to discover that there is anything but stone about any part of the exterior. The arrangement of the interior, either as it respects convenience, elegance, or the economizing of the room, could not be improved. . . The pulpit and desk consist of a number of delicate Gothic arches of open shell-work, behind which, in rich folds, is a drapery of dark blue silk velvet. The *chancel* is in the form of an oval, placed in front of the desk, and so arranged, that though sufficiently large, it takes up but little room, while it gives a clergyman sitting in it, a good opportunity to see the one who may be in the pulpit. . . For the Communion table, there is an Italian marble slab, resting on four gilt and bronzed legs. The baptismal font is of the purest alabaster, placed on a pedestal of Italian marble. The gallery is supported by large cluster columns, painted in imitation of light blue variegated marble, thus forming a most

* Journ. N. Y. 1826, pp. 20–24.

† Which gave way in 1835 to the present (far from handsome) *Doric* stone church, the outcome of the Greek enthusiasm which Dr. Whitehouse (then of Rochester, afterwards Bishop) brought with him from a year abroad.

agreeable contrast to the dead white with which all the other part of the interior of the Church is painted. The colouring of these columns has been most faithfully executed; a better imitation we need not look for. The ceiling of this Church is finished with intersecting vaulted or groined arches, ornamented with stucco-work. There is no *profusion* of ornament anywhere about the building; you discover nothing in it that would be called extravagant, nothing that gives it a tawdry appearance; elegance, neatness, and (for a Gothic building) simplicity, are its obvious characteristics. It stands upon a spot where, a few years since, the trees of the forest were permitted to grow undisturbed. It was erected by a congregation, small as yet in numbers, and composed for the most part of those who, till within a very short period, were strangers to the forms and principles of the Church."

A very fair account on the whole, as any one will see on entering the now venerable old church. No wonder that the writer closes with a fervent "*Non nobis, Domine!*"

S. LUKE'S CHURCH, ROCHESTER
Consecrated 1826

CHAPTER XIII

DIOCESAN MISSIONS IN 1827: THE GOSPEL MESSENGER

QUOTE from one of the Missionaries of that early day* a remark which has been echoed year after year by many a country Parson:

"I have been grieved to observe that the requisitions of the 45th Canon of the General Convention, enforced by the 4th Canon of this State of 1796, are much neglected. In more than one instance I have been unable to find in the hands of the Vestry a transcript of the parochial registers kept by the Ministers whom they had formerly employed. Having access to no record, or to those which were very imperfect, considerable time has necessarily elapsed before the exact number and condition of the parishioners could be ascertained."

The Rev. Norman H. Adams, so many years Rector of Unadilla (now in the Diocese of Albany) and Bainbridge, Chenango county, speaks strongly of the zeal and liberality of his little flock in the latter place, who had nearly completed their church. At Fredonia, the Rev. David Brown reports the prospects of the Church (in "Chatauque" county) considerably improved; yet he "finds it necessary to leave the country this fall for want of support, having expended nearly the whole amount of his private property in the support of his family and for the Church." So he "thinks it best that his successor should have the honour and the advantage, if any, of organizing." One wonders what the prospects must have been before this year.†

In many places there is reported "far more religious seriousness prevalent" than in former years. It seems to be the precursor of the great "revival" which swept over the country in 1829–30, and which, in the mad extravagance to which it was carried, desolated

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* The Rev. Palmer Dyer, Granville, 1826. Jour. N. Y. 1826, p. 35. The first proper Parish Register, prepared by the late Rev. Dr. Haight, was published about 1845. My own, which has been in general use since 1859, is mainly on the same plan.

† Mr. Brown, who had been for a number of years a most faithful and capable Missionary, became Principal of an Academy in Albany. He d. at Lambertville, N. J., Dec. 7, 1875, aet. 89.

many sectarian congregations (while it filled many more), and brought hundreds to seek shelter from its wild excitement in the communion of the Church.

The Rev. John M'Carty, afterwards a noted Chaplain in the U. S. Army, was at this time missionary at Onondaga and Syracuse, in which latter village the Church was not growing, for want both of a resident Minister and a church building, the congregation being too poor to finish the one they had begun.* In Otsego and Chenango counties Father Nash continues his patient labours, "everywhere received with kindness, and often with that Christian love which sweetens the toils of the weary Missionary." At Richmond (Allen's Hill) the Rev. George H. Norton says that "the recent introduction of an organ into the church has infused some little life into the congregation," and he perceives "indications of seriousness" which he hopes may "eventuate in increasing the number of communicants." In Skaneateles and Marcellus the Rev. Amos Pardee finds the congregation "greatly increased," "numbers settled in their views with respect to the Faith once delivered to the Saints." At Turin and Sackett's Harbour, under the Rev. Joshua M. Rogers, the Church "is annually becoming more firmly established in its fundamental doctrines." At Geneseo "the Missionary cause continues, through God's blessing, to prosper" in the hands of the Rev. Richard Salmon, who reports also "the greatest zeal manifested for the Church at War[illegible]n," where Divine service is performed in the Masonic Hall; so "he sees no reason why he should not remain for the ensuing year," though apparently a little surprised that he has stayed so long already. The Rev. Orsamus H. Smith remarks "a growing interest in the doctrines and worship of the Church" in Moravia (only three years old, but with a congregation "generally respectable for numbers, and which always unites with hearty zeal in the Liturgy," and a neat Gothic Church just consecrated), and in various places in Cayuga county. From New Hartford comes one of the most interesting reports, by the Rev. Amos C. Treadway. "The Church [S. Stephen's] is now completed, and the service well attended. Two years since [on an acci-

* The first communicants at Syracuse were the father and six sisters of the Rev. William H. Northrup, who died at Charleston, S. C., in March, 1819, after an earnest ministry of only two years in S. Peter's, Auburn. (Rev. W. S. Hayward. See *Christian Journal*, III. 96.)

dental, or Providential, visit by the missionary] he found the people utterly unacquainted with our forms, and the ground wholly occupied by those whose views and principles are in discordance with the doctrines of the Church." The handsome and substantial old Church still in use was built mostly by Judge Sanger, the original proprietor of New Hartford. He was not a Churchman at the beginning of the work, and had been a liberal benefactor of another congregation which till now had had entire control of the little village. The "intrusion" of an "Episcopal" minister was strongly resented, and vigorous efforts were made to prevent the Judge from helping the movement.* The story is a long one; but the final result was the coming in of the whole Sanger family, with many relatives and friends, to be pillars of the Church for several generations,—the building of the Church in New Hartford, and its endowment by Judge Sanger, at first with 130 acres of land, and afterwards with a perpetual annuity of $250.†

The Bishop also confirmed in July of this year 19 at New Hartford, 43 at Utica, 12 at Rome, 25 (Indians) at Oneida Castle, 9 at Holland Patent (where he consecrated the church) 13 at Turin (since known as Constableville, Lewis county), 9 at Sackett's Harbor; and officiated at Brownville, where the Church was not yet established. In this year began the exodus of the Oneidas to Oneida (Green Bay), in Wisconsin, a few only leaving at this time with their former teacher, Eleazar Williams (ordered Deacon by the Bishop July 18,) Mr. Solomon Davis succeeding him as Catechist at Oneida, and giving a good report of the condition of the Mission.‡

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* "It was said," Mr. Treadway told me many years after, "that 'the Episcopal Church had *no right* to be in New Hartford.' 'Well, if you come to that,' was the answer, '*you* have no right to be *anywhere*.'"

† "And thereby [by the 130 acres of land] hangs a tale" of endowments. After a few years this land (in an unsettled part of the county) was exchanged by the vestry for two lots in Utica; these again for a lot in New Hartford for a rectory, which was not built; this again for a house and lot which *was* occupied but not paid for wholly, so that in course of time the unpaid mortgage and interest forced a sale of the property which left about $200 in all. The ladies of the parish wanted just this sum to complete the purchase of an organ for which they had been working; so that in the end the 130 acres of land was absorbed by one-third of a small organ,—a very good and useful one, I may add. The annuity was capitalized in 1863, and this endowment has since been enlarged.

‡ Journ. N. Y. 1826, pp. 38–49.

"The Bible and Prayer Book Society of Central New York," with a Depository in Utica, which for many years later was a most useful auxiliary to the General Society in New York, reports this year a permanent fund of one thousand dollars. The first Commencement of Geneva (now Hobart) College was marked by the election of the Rev. Jasper Adams, D.D., (Brown Univ. 1819,) President of Charleston College, S. C., as the first President.* The College at this time established "an English course for the practical business of life," the first such course in this country.

In the following year (1827) the Central New York Bible and Prayer Book Society reported 366 volumes distributed, making 2,457 since its organization. This year also witnessed the first "Convocation" in Western New York (under the title of the "Monroe County Episcopal Association"), organized at Rochester, for the purpose of supplying vacant parishes with services, and founding new parishes and Sunday Schools. Bishop Hobart made another partial visitation of the "Western District," consecrating churches at Le Roy, Bainbridge and Syracuse (where he confirmed 79), and visiting also Windsor, Binghamton, Coventry, Oxford, Sherburne, Otisco and Perryville. New parishes or services are reported at Angelica, Big Flats, Ludlowville, Liverpool, Candor, Watertown, Canaseraga, Georgetown, Nunda, Lyons and Montezuma.

On the day following the consecration of S. Mark's Church, Le Roy, the Bishop

"took a passage in the steamboat for Green Bay, to visit the Rev. Eleazar Williams, and the Oneida Indians under his charge. But finding it exceedingly doubtful whether I could accomplish the journey consistently with my necessary duties in my diocese, I was induced to postpone this visit to the ensuing summer, and to remain at Detroit, where I enjoyed the gratification of witnessing the effect of the meritorious and faithful labours of the Rev. Mr. Cadle.† I laid

* He rendered most efficient service, but for only two years, returning in 1828 to the presidency of Charleston College, and in 1838 becoming Professor of Ethics at West Point. He was author of a work on Moral Philosophy, 1837, and of other scientific and political works. He d. Pendleton, S. C., Oct. 25, 1841, aet. 48.

† The Rev. Richard F. Cadle, ord. deacon by Bishop Hobart April 27, 1817, was for a number of years Missionary at Detroit, and afterwards at Green Bay and Prairie Du Chien, rendering excellent service both to the whites and to the Indians in what was then the territory of Michigan. He was later (1844–9) Rector of S.

S. PAUL'S CHURCH, ROCHESTER
Consecrated 1829

the corner-stone of the new church of S. Peter's [S. Paul's, it should be] in that remote, but ancient town, on Friday, the 10th of August, preached on Saturday, and on Sunday morning confirmed eleven persons. The excellent and active Bishop [Stewart] of Quebec was at this time on the opposite shore, in Upper Canada. At his particular request, I preached for him on Sunday afternoon."*

In his address at the laying of the corner-stone, the Bishop speaks of the church as "the first to be erected in a Territory which will ere long exchange its forests for cultivated fields, and the solitude of its wilds for the bustle of busy towns." But it was not till eight or nine years later that the full tide of emigration began to flow from New England and New York into Michigan.† This was the first visit of a Bishop to "Michigan Territory."

The most interesting event of this year, as it seems to me, is the beginning at Auburn, January 20, 1827, of "THE GOSPEL MESSENGER," by the Rev. John Churchill Rudd, D.D., at that time Rector of S. Peter's Church in that village. For forty-five years it continued to be, in reality as well as in name, "The Church Record of Western New York," and, like its predecessor the *Christian Journal* (1817–30), an invaluable store-house of Western New York history. In this respect, I can safely say that no periodical since its day has begun to take its place. But it was much more than this, not only in Western New York, where nearly every intelligent Church family took it in as if it were their daily bread, and read it from end to end, but, as years went on, through many a State and Diocese in the West and South to which such families had gone. Dr. Rudd was not a forcible original writer, but he had a rare faculty of selection, both in Church news and in didactic, pastoral and devotional writings, which made the paper *always* interesting as well as profitable. Then it told, surely if slowly, of all that was going on of interest in parochial work; it had the hearty support and constant help of successive Bishops and Clergy of the Diocese, who were frequent contributors to its pages; its Church teaching was thoroughly sound and reasonably

John's, Sodus, and Missionary at Pultneyville and Sodus Point, W. N. Y., and afterwards Missionary in Vermont and Delaware. He died at Little Creek, Del., Nov. 9, 1857.

* Journ. N. Y. 1827, p. 15.

† When (in 1836) I used to see what sometimes seemed almost a continuous procession of emigrant teams "for Michigan" passing our Canandaigua home on "the great Western Road."

progressive, slowly but constantly elevating the tone of thought and teaching in both Clergy and Laity. Later, it brought to the Churchmen of this country the very best thought of the Oxford Movement so stirring the hearts of their English brethren, in a form always persuasive and never offensive. Altogether, it was, I have always thought, the best, though not the ablest, weekly Church paper we have ever had in this country; and there are yet living hundreds of Western New York Churchmen who will agree heartily in this opinion.*

In the summer and fall of 1828 the Bishop again visited a considerable part of Western New York, including twenty-six parishes (several of them twice), consecrating churches at Brownville, Mayville, Sheldon, Skaneateles and Harpersville (formerly Windsor, sometimes called Colesville, and far back of that "the Oquaga Hills"), and confirming 212 persons. Of Brownville he says that some of the respectable inhabitants had requested him two years before to come there, "having become dissatisfied with certain religious views and extravagancies which prevailed in the principal denomination of the place, and turned their attention to our Church, as exhibiting religious truth, and exciting religious feelings in a manner scriptural, rational, sober and yet fervent." The great body of that congregation had consequently attached themselves to the Church, and at this time several heads of families were confirmed, and thirty persons received the Holy Communion. On this tour he visited the Bishop of Quebec at Stamford, C. W., and went "by steam boat" to Detroit, where he consecrated S. Paul's Church, whose corner-stone he had laid the previous year, and held a confirmation. Niagara Falls (then "Manchester") received its first visitation at this time. At Rochester the new congregation of S. Paul's (the first instance as yet of a second parish in the same town) were erecting "a large and elegant Gothic church," and S. Luke's enlarging their almost newly consecrated church. At Hunt's, Allegany County (now Livingston County), having mistaken the road, he came into the unfinished church when Evening Prayer was nearly through, but in time to preach and confirm twelve persons.

"The present," the Bishop says, "is undoubtedly a period of great religious excitement, and is marked, as all such periods are, by a great mixture of error and evil with truth and good. Let us seek

* The 45 volumes (1827–71) are in my possession, and without them, I need hardly say, this history would be a barren chronicle.

to secure the latter freed from the corrupting alloy of the former. And this we shall do, if we steadfastly take as the landmarks that are to regulate us, the doctrines, order, and worship of our Church. Let us not neglect the vital doctrines of the sinfulness and guilt of man, of justification through a lively and operative faith in a Divine Saviour, of sanctification through the power of the Holy Spirit, because these inestimable characteristics of the Gospel are lamentably deformed by the errors of speculative heresy, and the extravagances of a rampant enthusiasm. . . But let us not seek to connect with the full provision which our Church has made for advancing the holiness of her members, practices, however plausible, unknown to her sober yet fervent spirit. Never advancing beyond her prescriptions into any well meant but unauthorized means of advancing the interests of religion, let us apply all our efforts to give effect to her evangelical doctrine, her Apostolic Ministry, her primitive and rational worship."*

The Missionary Reports of the year, while as always of much interest, call for no special remark, except perhaps a noteworthy paragraph in that of Mr. Davis, the Catechist of the Oneidas, on a subject which in that day had hardly begun to attract general attention.

"The Oneidas," he says, "are gradually improving in agriculture, and the mechanic arts; and such has been their advancement, that every doubt must vanish as to their susceptibility of being raised to the privileges and enjoyments of civilized men. My situation is rendered much more pleasant by the recent formation of a Society among the white people in our vicinity, the object of which is to prevent the sale of spirituous liquor to the Indians. It is composed of the most respectable part of the white population, and they are determined to put an effectual stop to an evil which has hitherto been the most formidable one we have had to contend with, and which has contributed, more than any other, to the degradation and misery of these unfortunate people. The Society are taking measures to have the existing law prohibiting the sale of ardent spirits to the natives, under a severe penalty, strictly enforced against every offender, and have already begun to realize the most beneficial results."†

A CHILDREN'S CHOIR OF 1827.

At the risk of unduly prolonging this chapter, I add an interesting article from the *Gospel Messenger*, I. 187 (Dec. 8, 1827). The writer is "desirous of pointing out to the surrounding villages (in W. New York) the most interesting, impressive, and successful attempt to improve Church music," that he recollects ever to have witnessed.

* Journ. N. Y. 1828, p. 26.

† Journ. N. Y. 1828, p. 53.

"It was at Geneva that I spent last Sunday, and being totally unprepared for anything out of the ordinary range, I should have thought that the state of my own feelings, arising from the distance from my friends, the romantic location of the village, etc., afforded the real key to the mysterious charm, had I not perceived that some of those who appeared to be old members of the congregation were affected to tears. About twenty interesting boys and girls (some of whom did not appear to be more than six or seven years of age) occupied the front of the gallery; and produced such a volume of tone, that, together with the plainness, simplicity, and solemnity of their style of singing, and the sweetness of the harmony, made me find a witness in myself how much this part of our excellent service contributes, when duly attended to, to the forming of that devotional frame of mind so devoutly to be wished for when we assemble to worship the Lord in spirit and in truth.

"What excited *my* feelings almost to enthusiasm, must indeed have been delightful to the parents and friends of the children. To hear them at so early an age assist in the celebration of the praises of the Most High, and to witness their serious and amiable deportment, must have created sensations almost to be envied.

"Some of the hymns, too, from the admirable selection lately promulgated by the Episcopal Church,* were introduced with appropriate tunes. This mode of enriching and giving variety to our hitherto limited collection of sacred melodies, is much to be approved of; and it is gratifying to find that this point, which seemed to be the last refuge of prejudice, is at length giving way before the march of intelligence.†

"The conduct of the music was evidently under the direction of musical talent not to be expected in so new a country, and the procuring of which reflects no small credit on the congregation. This is a matter of the greatest importance, as, without competent teachers, following the example of Geneva in other arrangements, however desirable it may be, would, of course, have an opposite tendency to the one wished for; since children at that age are susceptible of receiving impressions which will endure for life. And in the present instance, I may truly say that not even in Boston can they boast of

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*The Hymns, as distinguished from the "Psalms in Metre," and 212 in number, were set forth and appended to the Prayer Book by the General Convention of 1826, and kept their place till the Hymnal of 1871 was published. They were compiled largely from a pamphlet of "Paraphrases" by Bishop H. U. Onderdonk, and the changes from the common versions of many popular hymns (*e. g.* our present 335 and 336) were by him.

† Some "old-fashioned" Churchmen of that day strongly objected to singing anything *in metre* except the "Psalms of David."

THE SECOND S. PETER'S CHURCH, AUBURN
Consecrated 1833

Church singing more truly in taste ;* and I shall look to another visit to Geneva with the sincerest pleasure.

"'Just as the twig is bent the tree's inclined.'

"Fuga."

"Hudson's Hotel, Tuesday morning."

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* The Boston "Handel and Haydn Society" was in that day the *ne plus ultra* of sacred music in this country. So testifies my father, who had been a Bostonian, and was now organist of S. John's Church, Canandaigua.

CHAPTER XIV

BISHOP HOBART'S LAST YEARS: THE ONEIDAS, 1829

E find in the last two years of Bishop Hobart's Episcopate, the same round of continuous labours in the Missions of his great Diocese, as well as in the fast-growing city of New York and its suburbs,—labours, alas! more and more evidently beyond his failing strength. In *January*, 1829, he visits the northern and western portion of the State, and on the Feast of S. Paul has "the gratification of consecrating Christ Church, Oswego, a large and beautiful Gothic edifice of stone in that rising village," and confirming forty persons. Four days later (Jan. 29), he consecrated S. Michael's Church, Geneseo, "a brick edifice of the Gothic order, in its exterior and interior handsomely and appropriately furnished." On the 7th of February he consecrated Zion Church, Palmyra, in which also "great taste and propriety are displayed as to the style and arrangements of the building." In July he visits the Oneidas again, confirming 97 of them, and "was inexpressibly gratified with the evidence of their piety and Christian zeal." Ten days later he held a council with the chiefs in relation to their spiritual interests, "in an ancient butternut grove, from time immemorial their council ground," where the chiefs and warriors arranged themselves in circles within which the Bishop and Clergy were seated.

"Groups of young men and women and children scattered around the assemblage, regarding with evident attention and interest what was said and done. The address to me of one of the chiefs, to which I replied, the speech of another to the natives, and the final address of the orator of the nation to me, were marked by strong good sense, and by simple and commanding eloquence. It is the strong dictate of Christian sympathy and duty to cherish this mission among the Oneidas, who are so favourably disposed to our Church, and who are advancing in the arts and comforts of civilized life."

On the 14th of September he visited this mission for the third time this year, and admitted their Catechist, Solomon Davis, to Priest's Orders, he having been ordered Deacon at Manlius only the day before.

"The peculiar situation of the Oneidas," the Bishop says, "rendered it desirable that Mr. Davis should without delay receive Priest's Orders. On this occasion, a pertinent and affecting address, drawn up at the request of the chiefs, was read to me in their name, in which they requested me to recognize Mr. Davis as their permanent Pastor. This was done in a simple significant ceremony, suggested by them. The chiefs standing behind each other, each chief placed his hands on the shoulders of the chief before him, and the first chief on the shoulders of Mr. Davis, whom I took and held by the right hand while I replied to their address. By this ceremony they wished me to understand that a strong bond of union was formed between them, their Pastor, and their Bishop."*

In August and September (immediately after recovery from illness, and attendance at the General Convention in Philadelphia), he visits Avon, Hunt's Hollow (consecrating the churches in these places), Le Roy, Batavia, Allen's Hill, Canandaigua, Waterloo, Bath, "Big Flatts," Havanna (probably what is now Montour Falls), Catherine Town, Ithaca, Moravia, Onondaga Hill, Syracuse, Jamesville, Manlius, Paris, New Hartford, Utica, and some parishes farther east, this visitation extending nearly to October, and including that to the Oneidas already mentioned. At several places there were ordinations of Priests and Deacons.

The Bishop speaks with great pleasure of the procuring by the "Society for Promoting Christian Knowledge and Piety in the Western District," of a press (afterwards, and for many years, known as "the Hobart Press") for printing the *Gospel Messenger* at Auburn,

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* I found at Oneida (Wis.) in 1895, the sons and grandsons of these chiefs with a vivid recollection, not, of course, of the scene itself, but of the story of it, and of other visits of Bishop Hobart, which they had heard again and again from their fathers, whose chieftainship (with a very strong moral and official control of their people) they inherit. One might travel far to find nobler looking men than these Oneida chiefs of the present day. An article in the *Gospel Messenger* of 1829 gives the following account of their behaviour in church:

"I beheld around me a large assembly of these children of nature, all apparently seriously meditating on the things of religion, and the duties which belong to the worshipper. No face was turned in idle and irreverent gazing about the house; and when from the vestry we entered within the chancel, and knelt before the altar, the whole congregation by a simultaneous motion arose from their seats and kneeled to offer up their private devotions. . . There was none of that affected delicacy which prevents their more enlightened brethren from falling low on their knees before the footstool of God."

and tracts and other publications in the interests of the Church. And finally he mentions as

"A subject of deep lamentation, the insufficient supply of clergymen," through which "some feeble congregations are gradually wasting away, and numerous opportunities are lost of establishing our Church in situations highly favourable to her extension. The only remedy is that which is successfully applied by other denominations of Christians, to provide the means of educating pious young men for the Ministry. The Committee appointed on this subject, of which I am Chairman, are prepared to report a plan for raising permanent contributions for this object. The success of the plan will of course depend on the zealous and persevering exertions of the Clergy and Laity. I cannot for a moment suppose that these will be wanting."

A Canon was accordingly adopted by the Convention establishing a "Theological Education Fund," and making it the duty of every Minister in charge to have collections or subscriptions made, which, after reaching $100, should entitle the congregation (or individuals) to a beneficiary pursuing theological studies in the Diocese under the direction of the Bishop and Standing Committee. This is obviously one anticipation of Bishop De Lancey's plan for the foundation of a diocesan "Training School."*

These were not only the last words which Bishop Hobart addressed to the Convention of his Diocese, but the last official record of his Episcopal acts.

The Diocean Convention of 1828 appointed a Committee "to devise a plan for the creation of a fund for the Relief of Clergymen of this Diocese whose circumstances may require it, and who may be incapacitated, by age or sickness, from any further discharge of their clerical functions." That Committee reported in 1829 "that it is expedient to establish a society to be denominated the Clerical Annuity Society of the Diocese of New York," and another Committee was appointed to organize such a Society. It was referred to the same Committee "to consider of some suitable method for the relief of such clergymen of the Diocese as may *at present*, be disabled from the discharge of professional duties."† A meeting of the Clergy for forming the Society was called by the Committee for Oct. 6, 1830, the eve of the Convention.‡ But that is the last allusion to

* Journ. N. Y. 1829, pp. 21–4, 66.

† Journ. N. Y. 1829, p. 25.

‡ Christian Journal, XIV. 288. (Sept., 1830.)

RECTORY OF S. PETER'S CHURCH, AUBURN
Where Bishop Hobart died, 1830

the subject that I find in the Journals or elsewhere till long after. Probably the overwhelming interest of Bishop Hobart's death and the election of his successor prevented the meeting from being held.

The Rev. William W. Bostwick, of Bath, reports the founding of S. James's Church, "at the growing village of Hammond's Port," where "the principal proprietor, Mr. Lazarus Hammond, has generously given to the Vestry an eligible site for the erection of a church." The same zealous Missionary reports a beginning of services at Olean, Wayne, and Pleasant Valley. At "Catharine Town, Big Flatts, and Painted Post," under the Rev. John D. Gilbert, prospects are improving, and at "a new and promising village in this town, situated at the head-waters of Seneca Lake, the Church has recently opened her services and found a number of friends." This place is called "Havanna" in the next year's report, but no parish was organized at that village (now Montour Falls) till 1856, while S. James's Church, Watkins (then called Jefferson), close by, *was* organized that very year. The Rev. Rufus Murray reports the organization of S. John's Church, Ellicottville, which, with "Oleans" (formerly Olean Point), will form a pleasant Missionary station. The Rev. Edward Andrews reports a new rectory and bell at New Berlin, and church, rectory and bell at Sherburne, Chenango Co., where the Church had been planted only two years before.* Ithaca, under the Rev. Ralph Williston, is growing into a prosperous parish, with missions in several neighbouring villages.

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* The foundation and rapid growth of this little parish were largely the result of the work of one layman, Harry N. Fargo, a merchant of Sherburne, who gave time, labour and money to build it up; took charge of Sunday School and lay-reading; and gave himself and all he had unsparingly to the Church's service till his death.

CHAPTER XV

LAST WORK AND DEATH OF BISHOP HOBART, 1830

THE year 1830, the last of Bishop Hobart's life, reports the founding of parishes at Westfield, Hector, Oriskany, Olean, Guilford, Watkins, and Fayetteville, and the building of a church in the new mission of Christ Church, in the town of Pompey, Onondaga county, where, far from any village or even hamlet, there was for years after this a congregation including nearly every family within several miles, and more than one hundred communicants. The zealous missionary in charge (the Rev. James Selkrig) built with his own hands a good sized and good toned organ for the church. For a time the parish did a good work and had every prospect of permanent success; but in the end it was found impossible to sustain a church so far from any centre of secular life and work, and the church was deserted and finally taken down.*

The Journal of 1830 contains also the first report of the Rev. William Shelton, "Missionary at Buffalo, Erie county, and parts adjacent," who took charge of that station Sept. 1, 1829, with a missionary stipend of $125. He says that "the present condition of the parish is felicitous," (notwithstanding the "disheartening circumstances" under which it was founded,) and that "a few years more of prosperity will place it on a level with any of the churches of the West." There were then between 50 and 60 communicants, six having been added during the year.†

The arrangements for the removal of the Oneida Indians to their new Reservation in Wisconsin (then a part of the Territory of Michigan) were nearly completed, and the greater part of them left this year their ancient home in New York, and took up their residence near Green Bay, at what was then called Duck Creek, but has since been named Oneida. A small portion of them, with their Missionary, the Rev. Solomon Davis, remained at Oneida, N. Y., until 1833, when

* An account of a visit to this "deserted Church" appears in the *Gospel Messenger* (XXXII. 22, Feb. 19, 1858), showing its condition in 1856.

† Buffalo was then a busy village of some 6,000 inhabitants.

their old home was entirely broken up, and the mission chapel sold and removed. Happily, the Church did not cease to care for them, and they are, in their Wisconsin home, still her faithful children, assembling regularly from miles around for the services in their beautiful church, and taking part both as Catechumens and Communicants with an earnest and reverent devotion delightful to behold.*

The Bishop made his last visit to "the Western District" in August, 1830, arriving at Rochester Aug. 28, and on the following day, Sunday, instituting the Rev. Dr. Henry J. Whitehouse as Rector of S. Luke's Church, and confirming sixty-five persons.

On Monday he consecrated S. Paul's Church, on the east side, paying (as the village paper says) "a deserved compliment to those who had been instrumental in founding and completing the noble edifice, striking for the novel elegance of its arrangements and decorations.† The Bishop adverted to the contrast which the brief reminiscence of twelve years presented between his first officiating to not more than four Episcopal families, and the imposing circumstances attending the present visitation."

From Rochester the Bishop went directly to Auburn, arriving on Sept. 1 at the home of the Rev. Dr. Rudd (the rectory of S. Peter's Church), in his usual health, with the exception of a slight cold, and confirming and preaching the next day. This was his last official duty. A bilious attack (to which he had been subject occasionally for many years), so slight, apparently, at first, that he had determined to go on to the consecration of Christ Church, Pompey, the next day, soon developed severe, and later fatal symptoms; and on Saturday, the 11th, death being evidently near at hand, he received his last Communion at the hands of the Rev. Dr. Rudd.

"When the person officiating came, in the Confession, to the words, 'by thought, word and deed,' the Bishop stopped him and

* Of the thousand Oneidas on the Reservation, as I am informed, there is hardly one unbaptized adult or child; and a very large proportion of the adults, both men and women, are communicants. In May, 1895, I had the great pleasure of preaching to them, through their Deacon and interpreter, Cornelius Hill, (a chief now in Priest's Orders,) and bringing to them some memories of their old New York home. I shall never forget the grand chorus of men's (as well as women's) voices with which the chants and hymns were sung.

† Still standing (1903) on S. Paul St., but blocked up between two enormous shops, abandoned and desecrated.

said, 'You know the Church expects us to pause over these words; pause now, repeating one of the words at a time, till I request you to go on.' This was done, and the pauses in each case were so long, that a fear passed over our minds that he had lost his recollection, or fallen asleep. This, however proved not to be so; he repeated each word, and after the third pause added, 'Proceed, I will interrupt you no more.' At the proper place he requested to hear read the 93d hymn ["Thou God, all glory, honour, power, Art worthy to receive"], and as soon as the reading was ended, he sung clearly the second and third verses. . . During the night he said very little, and for about four hours was nearly insensible to what was passing around. He sank into the arms of death without a struggle, and his face soon assumed that engaging expression which has in life so often delighted those who loved him."

The Bishop died at four o'clock on Sunday morning, Sept. 12, 1830, aged 55 years wanting two days. In the afternoon of that day his remains were taken to Weedsport, eight miles from Auburn, and thence conveyed by the Erie Canal and Hudson River to New York, reaching the city on the morning of Sept. 16. In the evening of the same day they were laid beneath the altar of Trinity Church. The procession on foot from the Bishop's house in Varick St. numbered some 700 persons, including eighty clergymen (in gowns) and many laymen representing the city and country parishes, the State and City Government, the General Theological Seminary, Columbia College, and a number of Church, Historical, Literary and Benevolent Societies. The Burial Service was said by the Bishop (Moore) of Virginia, and the Rev. Drs. Lyell and Schroeder. It was followed by a sermon from the Rev. Benjamin T. Onderdonk, D.D., the Bishop's intimate friend, and a few weeks later his successor.*

I cannot even mention here the honours to Bishop Hobart's memory which came from all parts of the country and all religious denominations, the account of which fills a large part of the last volume (1834)

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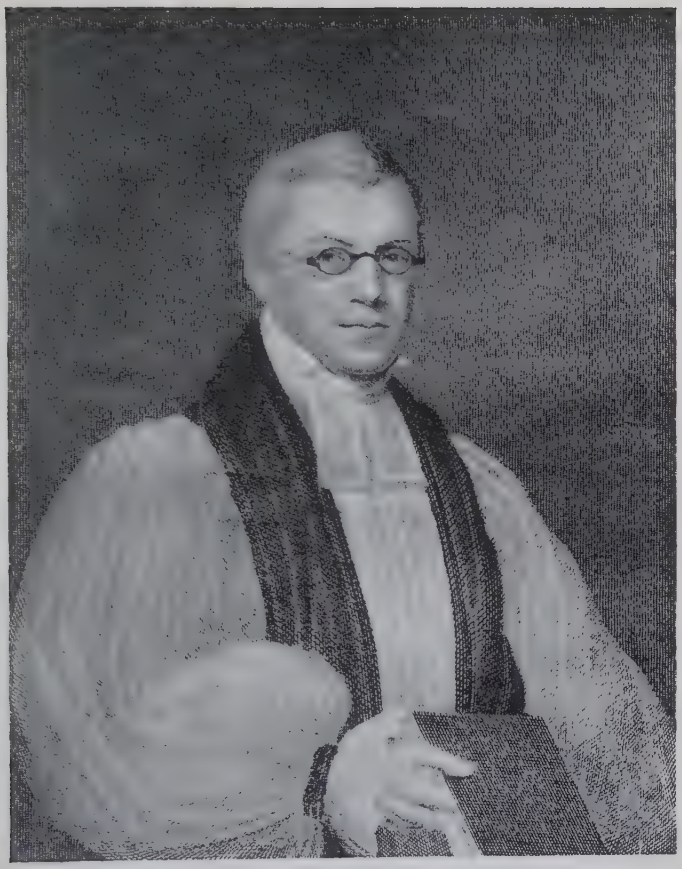
* *Christian Journal*, XIV. 313–16,325: N. Y. *American*, Sept. 17, 1830.

The N. Y. *Evening Post* of the next day is the authority for the incident which has been so often related, of the military honours rendered by the corps of "Scott's Cadets," commanded by Captain Jackson, who happened to be on parade in Broadway. "They halted and divided to allow the procession a passage. The men were ordered to place their arms in the usual position for doing military honours, and stood with their faces bowed on their pieces in a natural and expressive attitude of respect and sorrow." (See Bp. Coxe's interesting account of the funeral, at which he was present, in Cent. Hist. Dioc. N. Y., 1885, p. 107.)



RT. REV. JOHN HENRY HOBART, S.T.D

of the *Christian Journal*. The fullest appreciation of him, both as a man, and as an "*epoch-making*" Bishop, has been given by Bishop Coxe in his contribution to the Centennial History of the Diocese of New York,—an article which should have had a far wider circulation as a separate publication. In his address on the same occasion the Bishop says truly that the Diocese of Western New York and its College "are trophies of Bishop Hobart's life; to him we owe our existence." It is of course with the influence of his Episcopate on this Diocese that we are chiefly concerned here; and we may see that in three respects at least it was truly "epoch-making"; that it left an impress on the Church in Western New York which it would not have had without him, and which it has largely retained to this day. First, in actual growth on foundations laid through his wise and vigorous oversight. We have already noted the fact that the Church in his time gained nearly three-fold on the rapid increase of population in this part of the State. He found Davenport Phelps the only Missionary west of Utica, in a population of 350,000; he left thirty-six within the same limits, out of the fifty-two in the whole of New York. He found twenty parishes and missions with five churches, two of them unfinished, and less than five hundred communicants; he left sixty-six, with thirty-six churches built and consecrated, and 2,331 communicants, and about one thousand children under catechetical and Sunday-school instruction.* He found no provision for the support of the Episcopate except the salary of an Assistant Minister of Trinity Church; he left an Episcopate Fund of $46,474. All this increase was largely owing to the personal efforts of the Bishop, but much more, doubtless, to the spirit which his character and example infused into his Clergy and Laity. But of far greater importance was his championship, and his clear and persuasive setting forth in his preaching, his addresses, and his books, of the distinctive principles of the Church, until his time,

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* The first mention of Sunday Schools in the Journals of New York is in Bp. Hobart's Address of 1817 (Journ. p. 17), where he says, "Sunday Schools have been organized in this city (New York), in union with our Church, which promise the most beneficial effects." The *Christian Journal* of the same year (I. 295) gives the "Constitution of the N. Y. P. E. S. S. Society," in connection with which are schools of Trinity, S. Paul's, S. John's, Grace, S. Mark and S. James, in that city. The first Sunday Schools in W. N. Y. are reported from Turin (now Constableville) and Oxford, in 1822; but instruction of children by catechising of one form or another is mentioned long before.

it is hardly too much to say, slurred over and kept out of sight. From his time New York was distinctly what was then called a "High Church" diocese; not, certainly, in ritual, according to the ideas of later years, but positively in regard to the Divine Constitution of the Church and her Ministry, the obligation and spiritual benefit of her Sacraments, and her Law of Public Liturgical worship. In these points the "Western District" of his Diocese, especially, presented a striking contrast, at the close of his Episcopate, not only to many other Dioceses of that day (which was a decidedly "Low Church" day for this country in general), but to itself in the earliest years of his charge of it. Bishop Coxe, in the New York "Centennial" already referred to,* gives an amusingly sympathetic defence of Bishop Hobart's effort to give importance and dignity to the celebration of the Holy Communion by a new arrangement of altar, desk and pulpit, which from his time was for many years almost universal, but now survives in a solitary instance in this Diocese. In the *Christian Journal*, XI. 134, may be seen the ground plan and elevation, engraved at his request, of this curious arrangement, with which, he says, "the interesting solemnities" of the holy offices belonging to the altar may be celebrated in the view of all the congregation, instead of being hidden, as they had been thus far, *behind* the pulpit and desk. Fifteen years later, the best improvement on this plan that could be thought of was simply to take away the *desk* (a change suggested, I believe, by Bishop H. U. Onderdonk), and use the altar with a lectern, for Morning and Evening Prayer, leaving the pulpit still attached to the east wall. But in all this, as well as in his proposition of 1826 to permit the shortening of the Daily Service, so as to do away with the hitherto frequent omission of the Communion Office, his object was to secure a substantial benefit to the worshippers, even at the cost of what to himself might be a personal sacrifice.†

And lastly, the Bishop left a deep impress on Western New York

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* Cent. Hist. Dioc. N. Y. p. 164.

† Bishop Hobart's *great* memorial in Western New York is of course Hobart College, appropriately named from him by Bishop De Lancey. The Diocese erected shortly after his death a monument in S. Peter's Church, Auburn; and another was placed in Trinity Church, New York, by the vestry of that parish, of which he had been assistant Minister or Rector thirty years.

in the character of the Clergy whom he gathered round him for its hard and self-denying missionary work, and who became what they were, and did the work of their day, largely through the stimulating and guiding personality of their Leader. Of most of these there will be more to tell later on.

CHAPTER XVI

BISHOP ONDERDONK: FANATICISM: 1831–3

ONLY a month after Bishop Hobart's decease, the Annual Convention of New York met in Trinity Church, and elected as his successor on the first ballot, and with "great unanimity,"* the Rev. Benjamin Tredwell Onderdonk, D.D., an Assistant Minister of Trinity Church, as all his predecessors had been. He was consecrated in S. John's Chapel, on Friday, Nov. 26, by Bishop White, assisted by Bishops Brownell and H. U. Onderdonk. The sermon on the occasion was by Bishop Brownell, but after the "laying on of hands," Bishop White, in a brief address of strong commendation of the character and work of Bishop Hobart, congratulated the Diocese on the choice of a successor "to whose merit," he says, "it cannot but be a powerful testimony, that *he* is the *individual* on whom the deceased Bishop would have wished the choice to fall; a fact, known to him who now affirms it."†

Dr. Onderdonk had been for some years *facile princeps* in the Diocese of New York, in which he had served from 1816 as Secretary of the Convention, from 1818 as Deputy to the General Convention, from 1820 as Professor of the Nature, Ministry and Polity of the Church in the General Theological Seminary, and from 1827 on the Standing Committee. Son of Dr. John Onderdonk, a much respected physician of New York, and his wife Elizabeth, daughter of the Rev. Henry Moscrop (one of the early Connecticut clergy under Bishop Seabury), he was born in that city July 15, 1791, graduated at Columbia College in 1809, and made Deacon by Bishop Hobart Aug. 2, 1812, and Priest the next year; D.D. Columbia 1826.

He was far from being brilliant or eloquent; not specially attractive as a preacher, so far as I can learn or remember; nor of much depth or originality. But he was a man of extraordinary executive

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* Chr. Journ. XIV. 317. "A resolution was passed unanimously that the Convention should unite on the following morning in a solemn thanksgiving to Almighty God for the harmony and good feeling which had prevailed, and for the prompt and happy decision of the important question of the election of a Bishop."

† Chr. Journ. XIV. 376.

BENJAMIN TREDWELL ONDERDONK
Fourth Bishop of New York

ability and unwearied industry, of excellent judgment, and thorough devotion to the work which the Church laid upon him, whether as Priest, Doctor* or Bishop. His almost unanimous election to succeed such a man as Bishop Hobart testifies sufficiently to the character which he bore among the Churchmen of New York. His Episcopal work for eight years in Western New York was a model of zeal, faithfulness and thoroughness which even such a man as Bishop De Lancey thought it worth while to follow closely, especially in planning his visitations and in his addresses to the Convention.

I must note here, as a striking testimony to the results of Bishop Hobart's Episcopate in Western New York, the fact that at this Convention of 1830 the conviction was expressed that the "Western District" must soon have its own Bishop. Dr. Rudd says that the suggestion "was regarded with surprise, and considered as full of evil,"† being doubtless to many an absolutely new idea, nothing less than a "State" having been the jurisdiction of a Bishop up to this time.

And it is also worthy of note that though Bishop Hobart's successor was elected "with great unanimity," *some* votes both of Clergy and Laymen were given for William Heathcote De Lancey.‡

Bishop Onderdonk's first visitation of Western New York began with the Commencement of Hobart (then Geneva) College, Aug. 3, 1831, and the Institution of the Rev. Nathaniel F. Bruce, M.D., on the following day, as Rector of Trinity Church, Geneva, in succession to the Rev. Richard S. Mason, D.D., who had become President of the College the year before. This short visitation extended only to Sept. 7, and included forty-four parishes and missions in fifteen counties, in which 659 persons were confirmed.§

At the Convention of 1831 the Bishop gave his Primary Charge, on the Church's "Standards of Faith," "Liturgical Worship," and "Divine Constitution of the Ministry." It follows, both in teaching and style, the works of Bishop Hobart, and may be read with profit at this day.‖

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* In the General Theological Seminary.

† *Gospel Messenger*, XII. 112. (Aug. 18, 1838.)

‡ *Teste* Mr. Henry E. Rochester (a member of the Convention of 1830), at the Semi-Centennial of W. N. Y. 1888. (Journ. p. 6.)

§ Of these 50 were in Geneva, 47 in Buffalo, 106 in Rochester (the only town in W. N. Y. with more than one parish), and 52 in Utica.

‖ It is published in full in the *Gospel Messenger*, V. 178, 181, 186.

The Missionary Reports for 1831, though interesting as always, present no features which we can give in detail. In certain respects they are nearly all alike,—the steady growth of the Church, in a season of unusual and excessive religious excitement among all classes of Protestant Christians, through a more earnest and faithful observance of her own Prayer Book services. Through all these years of the "thirties," which were rapidly preparing the way for the new Diocese, there is a distinct and constant advance in the tone of Church principles and practice, a growth in *life* even more than in numbers.

The subsidence of the religious fever of 1829-31 was followed the next year by another wave of excitement of a somewhat similar character, consequent on the first epidemic of Asiatic Cholera throughout the State of New York. This new disease found physicians as well as patients utterly unprepared to meet it, either by medicine or by sanitary precautions, and the wide-spread terror which its advance everywhere caused added of course to its fatal results, in a degree which we can hardly realize at this day. This was more especially the case, of course, in New York, where that year Columbia College for the first time held no Commencement; but the fear pervaded the whole State, and indeed the whole country. The Bishop however made his summer visitation as before, being in W. N. York from July 28 to Aug. 27, officiating in 30 parishes and missions (in ten of which there was no church as yet), consecrating several churches, ordaining and instituting several clergymen, and confirming 375 persons. His journey was from Chenango county on the East, to Buffalo, where it was interrupted by the death of his father in New York, obliging him to return home.

It seems remarkable that Western New York, and especially Ontario county in its original shape (including several counties, as Wayne and Yates, since formed from it)—a region settled almost wholly by people from the proverbial "land of steady habits"—should

* The Bishop bears strong testimony in his address of 1832 to the fidelity of his clergy during the prevalence of the cholera, both in city and country. "Almost to a man," he says, "they remained faithfully at their posts, fulfilling, at the bedsides of the sick, and in the families of the bereft, the fitting pastoral offices, and providing, in the services of the sanctuary, that refuge in calamity which is dear to the pious heart, and those means of the spiritual improvement of God's judgments which they so largely afford."

from its earliest years have been swept over again and again by successive waves of religious fanaticism or popular delusions. First, in 1787, even before Geneva had an existence, came from Rhode Island the followers of Jemima Wilkinson, "the Universal Friend," who represented herself as a re-incarnation of the Saviour of Men, and in that character ruled with absolute sway over her numerous disciples on the banks of Seneca Lake (at Dresden, which they called "Jerusalem," and parts adjacent), not only till her death in 1819, but for thirty years more through her successor, Rachel Malin. Before this wave of misbelief had quite spent itself, came up, in 1827–30, around the hamlet of Manchester, half way between Geneva and Canandaigua, the "little cloud" of Mormonism, which after three-quarters of a century overshadows more or less every Christian country, and is making a persistent and not altogether unsuccessful fight for political supremacy. Coincident with this was the Anti-masonic movement of 1827–35, which, though rather moral than religious in its origin, and chiefly political in its sphere, was as really an outbreak of fanaticism as any of the others. That had its beginning chiefly in Canandaigua, but in 1830 cast 128,000 votes in New York and adjoining States; in 1832 carried Vermont for its presidential candidate, and in 1835 elected a governor in Pennsylvania.

About this latter year began the preaching of the Second Advent of Christ as immediately at hand, by William Miller, which however did not attract much attention, or gather numerous disciples, until near the year 1843, the time fixed for the fulfilment of his prophecy. Its failure for that year by no means discouraged his disciples, who had now increased to many thousands, and were nowhere more numerous and enthusiastic than in Western New York. They now fixed upon a *day* in October, 1844, (I think it was the 21st,) for the end of the world; and that night a large number from Canandaigua and its vicinity assembled on a high hill west of the village, clad in white robes ("ascension robes," they called them), to encounter the fiercest storm (almost a hurricane) which had swept over Western New York in many a year. How they got home I never heard.* It was long after this that the delusion gradually faded away. One of the disciples, a Canandaigua physician, sold his farm, like S. Barnabas; but, unlike him,

* I remember, as a child, being kept awake nearly all that night, but I think it was more by the actual storm than by the threatened judgment.

took a mortgage for the purchase-money, thus making a provision for either world.

And finally, in a hamlet in Wayne county, within a few miles of "Mormon Hill," began, twelve years later, the mysterious "Rochester Knockings" out of which has been developed the enormous delusion of modern Spiritualism. Two other movements of mixed religious and socialist type did not have their origin in Western New York, but were most thoroughly exploited here; the "Fourierism" of 1840 (now so completely passed away that its very name has no meaning to most people), also in Ontario county, and the free-love "Community" which till very lately kept its place and followers at Oneida.

If the Church of to-day in this Diocese, with all its external prosperity, has much less power over the actual belief and life of the people than it ought to have, these facts in our earlier history may furnish *some* reason why.

The "Committee for Propagating the Gospel" (still keeping its old name from 1796) report in 1832 no less than 46 "missionary stations" in Western New York, nearly all supplied with the services of clergymen. In Lockport (Christ Church, with 30 families, and "several pious Church people in the Upper Town," where Grace Church was not yet in being, hardly thought of) the Rev. David Brown reports that a visitation of cholera "in its most appalling form" produced, not "panic," but "a serious and wholesome alarm in a high degree favourable to the cause of religion. My attention to the sick, the dying and the dead, rendered extra services impracticable; nor were they needed. The funerals were well attended, and so were the regular services of the Church. The pestilence has now in a great measure subsided, leaving a deep and glowing impression of mercy in the midst of judgment."* Another missionary (John D. Gilbert, at Catharine) says that "the efforts made to produce religious excitements and to draw the people after them, have led our people to set a higher value upon the devotions of the Church." Here the *Gospel Messenger* "is a weekly missionary, speaking to many among us with most salutary effect of Christ and His Church." Of the old church of 1797 in the "Oquaga Hills" (S. Luke, Harpersville) the Rev. David Huntington says that "a few men, who by industry and frugality have so far succeeded in cultivating a

*Journ. N. Y. 1832, p. 33.

S. PETER'S CHURCH, WESTFIELD, N. Y.
Consecrated 1833. (With later Tower and Porch)

country by nature sterile, as to have just raised themselves above absolute poverty, have constantly maintained Divine service by lay-reading, and have at length erected and furnished a handsome church, with no aid whatever" except the scanty stipend of their Missionary. In Mayville (under the Rev. Rufus Murray), "the Church has become permanently established, and the people continue steadfast in the Apostles' doctrine and fellowship, and in breaking of bread and in prayers." In Westfield (with the same Missionary), "the Church in her infant state is far from discouraging," and the people have nearly completed "an edifice beautiful in design and neatness," of which the Bishop, who on August 25 held the first service within its unfinished walls, speaks in terms of high praise. At Watertown (the Rev. Richard Salmon), the Church has had to contend with "obstacles and difficulties of no ordinary description," its friends are "comparatively few and powerless, but united, zealous and persevering," and so have undertaken to build a church "of very respectable dimensions," and already have it enclosed. In Syracuse (the Rev. Palmer Dyer), the people "manifest the same prompt and energetic spirit in the support of the Church, and the transaction of ecclesiastical affairs, which appears in the conduct of their secular concerns;" certainly not an ordinary state of things in a country parish. But Syracuse was already aspiring to become a city, though as yet but a small village. These illustrations of missionary work might be greatly extended did space and the reader's patience permit; but they will give some idea of what the Church was doing in this transplanted and somewhat transformed New England.*

The Bishop bears grateful witness the next year to "the uncommon degree of health with which Providence has blessed our borders, a merciful compensation for the dire inflictions of sickness and mortality of the preceding year, and no less to the "general healthful moral and spiritual state of the Diocese," evidenced in the "daily increasing call for the services and teachings of the Church," and "the

* For these reports in full, see Journ. N. Y. 1832, pp. 33–50. I must not omit to mention that in October of this year the church at Manlius (built in 1813) was moved from its original hillside location to its present site "on wheels, with bell hanging (and probably ringing) and stoves standing, without racking the joints, or jarring off a square foot of plastering." A similar story is told of S. John's Church, Speedsville, Tioga County, at a later day.

effort to improve them to the purposes for which they were established," by "living righteously and soberly, and in all Christian quietness, meekness and sincerity." In 67 places he had ordained nine Priests and twenty-two Deacons; consecrated twenty churches, and confirmed 1101 persons; travelling some three thousand miles, to almost every extremity of the State.* His visitations of Western New York were from May 30 to June 9, and Aug. 7 to Sept. 18. Churches were consecrated at Sackett's Harbor, Oriskany, Auburn,† Centrefield, Lockport, Westfield, Hammondsport, Marcellus, Geddes,‡ Constantia, Perryville, Jamesville, Homer, Speedsville, Rome and Watertown. In Hector, a venerable English Churchwoman, [Mrs. Elizabeth Woodward,] had not only given the ground for a church and rectory, [and a glebe of five acres,] but, in a cold, indifferent and careless neighbourhood, contributed $400 a year for the Rector's salary. She afterwards built the church and rectory; but she did even more than this in giving her son and grandson, the late Reverends John W. and Charles Woodward (the latter of Hobart College 1844) as devoted and efficient missionaries of the Church in Connecticut, Western New York and Minnesota.§ At Elmira, the Rev. Thomas Clark (*not* the present Senior

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* In the Rev. G. W. Kitchin's Memoir of Bp. Harold Browne (of Winchester) Lond. 1895, p. 364, I find that in 1869 "he consecrated no less than five new churches; and in speaking on the subject, ventured to doubt whether at any time since the beginning of the Christian era, any Bishop had ever consecrated so many churches in a single month. It seems that the Bishop of New York in his visitation of 1833 consecrated (in W. N. Y.) *five* churches in five successive days, *seven* in eight days, and *ten* in seventeen days.

† S. Peter's Church had been burned in 1830 and rebuilt.

‡ "The Apostolic Church," near where is now S. Mark's. A story (I fear apocryphal) is told of Bishop Hobart's sitting up all night with the vestry, endeavouring in vain to induce them to change this singular parochial name. If the story has any foundation, it would seem to belong to Bishop Onderdonk's time. There is no such parish now.

§ The Rev. Charles Woodward, whom I well knew, was a thorough gentleman and scholar as well as faithful Parish Priest; Tutor in Hobart 1847–8; Chaplain and Professor of Languages in Andalusia Coll., Pa.; Principal of Oxford Academy; Rector of Trinity Church, Seneca Falls, and many years at Rochester, Minn., where he died Nov. 7, 1891, aet. 70. He was one of the most lovable men I ever knew. His father, the Rev. John W. Woodward, an earlier W. N. Y. Missionary, ordained by Bp. Onderdonk in 1831, died in 1842. Another John, elder brother of the Rev. Charles Woodward, d. at Hector, Aug. 25, 1865,

Bishop) finds "a small but zealous company" of Churchmen (who have already begun building a church), with thirteen Communicants. At Brownville the little parish "organized [see page 70 above] under peculiar circumstances, has been the pioneer of the Church in this county, and has sustained the principal share of the burden, amid great embarrassments and difficulties, of propagating the Faith in the neighbouring villages." At Homer, the Rev. Henry Gregory, (long after this the Nestor of the Church in Syracuse if not in the whole Diocese), reports an astonishing amount of varied missionary work, of which I wish it were possible to give the details. At Cazenovia the Rev. Algernon S. Hollister (Missionary at Manlius and Fayetteville) has organized a parish, and has "reason to hope that a respectable congregation may be gathered in this flourishing and finely situated village." At Sodus (Ridge), "S. John's Church, under the Rev. Kendrick Metcalf (now removed to Le Roy), has, with the help of $400 from benevolent individuals, completed their neat and beautiful church," * And so on, and so on. One more paragraph must be given to the last Episcopal visit to the Oneidas in New York, the remaining portion of them soon after joining their brothers at Green Bay, Wis. "The Mission Church of S. Peter," says the Bishop, "was crowded with a large assemblage of both whites and Indians. The Morning Prayer having been read in the Indian tongue by the Missionary, with a peculiarly solemn and impressive performance of the chants, and the singing of a hymn by the Oneidas, I preached the Ordination Sermon in English, concluding with an address, through an interpreter, to the Indians," of whom nine were confirmed. "Messrs. Erastus Spalding and William Staunton were then ordained Deacons, after which the Holy Communion was administered," a large number of the Indians receiving. The *Gloria in Excelsis* was chanted by the Indians in their native tongue. "The services occupied about four hours, but the attention of the numerous congregation, both Indians and whites, appeared to be unwearied."

Of the two deacons ordained on this occasion, one, Erastus Spalding, the early missionary at Sodus and Phelps, died at the latter place in 1853, leaving four sons of more than ordinary character and ability

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aet. 52, Senior Warden of S. James's Church, Watkins, to which the family attached themselves after the little church at Hector had been given up.

* Journ. N. Y. 1833, pp. 41–55.

to succeed him in the Ministry.* The other, William Staunton, (D.D. 1856,) survived to tell the story of this Ordination and his missionary work in Western New York, to the Council of 1885, the Semi-Centennial of the first Convention in the "Western District."†

* Henry W., D.D. (d. 1891), Erastus W., D.D.(d. 1902), Charles N., D.D., and Edward B., L.H.D., (d. 1903), all graduates of Hobart College. Three other young men came into the ministry from Mr. Spalding's Mission at Sodus, one of whom (William S. Hayward)is now missionary to the Onondagas at Onondaga Castle, N. Y.

†His reminiscences are given in full in the Journal of W. N. Y. for 1885, p. 159, and are well worth looking up and reading. Dr. Staunton d. 1889. A son (John A., Hobart 1858) and grandson (John A. Jr.,) succeed him in Orders.

CHAPTER XVII

MOVEMENT FOR A NEW DIOCESE, 1834

THE year 1834 introduces a new and deeply interesting subject,—the proceedings which resulted, four years later, in the formation of a new Episcopal See by the division of the original Diocese of New York into two,—the first such division in the history of the Church in this country.

I have already (p. 85 *supra*) noted the suggestion at the Convention of 1830 of the growing need of more Episcopal services than it was possible for one Bishop to render in the whole State, and the "surprise" and "evil omen" which it is said to have evoked.

I said that the movement *resulted* in the division of the Diocese of New York. But I have found nothing to show that any such thing as a new diocese was thought of at first. The earliest allusion to the need of additional Episcopal service appears in the *Gospel Messenger* of Sept. 27, 1834 (Vol. VIII. p. 34), in a communication which I give in full.

"Dear Sir:—I do not wish to find fault,—the duties of our Bishop I know to be arduous in the extreme,—but I do know that our churches in Western New York are suffering from year to year for want of more frequent and more regular visits from their Bishop. I hope, sir, this subject will claim the attention of our next Convention, and that measures will be taken at once to remedy the evil by the appointment of an assistant Bishop, who shall reside at the West. This step will have to be taken sooner or later, and the longer it is delayed, the more tardy will be the progress of the Church.

"A Layman."

Nothing is said here about a new Diocese, and indeed the word "assistant" would seem to exclude that idea; but I have no doubt that the writer of the letter italicized in his own mind the words "who shall reside at the West," though the emphasis did not get into print. The Editor (who was from the first, if not to the last, utterly opposed to any plan involving a new Bishop) in his comment fully admits that "no one man can discharge the duties which *will be* required by the advancing importance of the Diocese," and declares that "our

beloved Diocesan perceives the need there will be of some relief" in course of time, but not *now*. The next week (Oct. 4) he says,

"Our unknown friend 'A Layman,' as well as some others who have called our attention to this subject, will expect from us an attempt to show how the evils complained of can be remedied, except by the appointment of an Assistant Bishop or the division of the Diocese. In relation to the latter measure we shall not at present speak, because, to our apprehension, it must be utterly out of the question with nineteen-twentieths of the best-informed of our Communion."

Then he goes on to speak of the canonical and other difficulties in the way of electing an Assistant Bishop (an almost insuperable one, as the law of the Church stood then, being the entire absence of the required condition of "old age or other permanent cause of infirmity" in the Diocesan), and finally proposes the appointment of "*one*, *two* or more clergymen for certain specified districts," under the name of the "Bishop's Commissary, District Presbytery (?), or Archdeacon," though fearing that "A Layman" and many others "will start, fearing some bad omen in the latter appellation. Just such fears," he sensibly remarks, "were excited when *Bishops* were introduced into the country; but we cannot believe that considerate and candid Churchmen will indulge in any alarms on the use of a *name*."*

These remarks were taken up at once (Oct. 11) by the New York *Churchman* (then edited by Dr. Samuel Seabury), which "thinks the discussion of these details premature, but must be permitted to say that of all the plans which could be devised, *that* is the worst which aims to supply a bearable deficiency, and succeeds only in creating an intolerable incumbrance."

However, "A Layman" is followed very quickly by "A Western Churchman" with a bolder proposition. An Assistant Bishop, he declares, "does not meet the full necessities of the case. The Church in New York has now six times the thirty clergymen of 1811; in 1860 she will have a thousand. In less than the age of one man the Bishop of New York would need two or three Assistants." For the same reasons, and more, Archdeacons will not answer; any number of them cannot do a Bishop's duty. We must then

* No anticipation of A.D. 1903!

"Divide the Diocese when it is too large for the supervision of one man. Let there be a provision made that any diocese may be divided by its own vote when the number of its clergy or parishes shall exceed 100, or 200, as the wisdom of the Church shall see fit. I could wish that no diocese should number more than one hundred parishes. The Senatorial districts will yet be sufficiently large for dioceses in this State. * * * You shall hear from me again."

The Editor thinks "A Western Churchman" altogether too sanguine as to the growth of the Church, and cannot believe that New York will have a thousand clergymen in 1860 (it had, in fact, less than 500), or the whole American Church more than 1900 (but it *had* nearly 2200). Meantime the (Philadelphia) *Episcopal Recorder* thinks the suggestion of *Archdeacon* "a strong proof of Romanism" in good old Dr. Rudd. "Where in the revealed word of God will he find any sanction for" such officers ?—And where, replies the *Doctor*, is the Scriptural authority for Standing Committees or Sunday School teachers ?

Next week, comes in another correspondent, "Episcopalian," earnestly advocating division on the ground that a Bishop should be able to pass two or three days in every parish, make himself familiar with each congregation, and as far as possible with its individual members, which Bishop Onderdonk obviously cannot do. Against division the editor argues again in three full columns, declaring finally that any argument for dividing New York would lead "to a like severance of Ohio, Pennsylvania and Virginia;" and maintaining that the case of Asia Minor in primitive times having 315 Bishops, adduced by a friend in private conversation as an argument for New York having 65, is answered by "the fact that there could have been but a single denomination, *i. e.*, Episcopalians, in any city or district at that time." But "A Western Churchman" returns to the charge with the declaration that "if the way is not too much blocked up with canons, sound policy will favour a division of the Diocese;" that it is too large already; parishes, like individuals, are lost in the crowd; the Journal is spread over too much ground, and comes to us after the Convention has lost all its interest for our parishes. "We may vote against division, but it is inevitable; in a very few years all will hold up their hands for it."

Finally the Bishop takes up the subject in his Address of 1834 (Oct. 3). * I give his words in full.†

"I feel it to be my duty, brethren, to advert here to a topic which has long most seriously occupied my mind. The rapid growth of this Diocese, for which we have so much cause to be thankful to the great Head of the Church, and the consequent increasing burden of care and labour essential to its due Episcopal supervision, must before long force upon us a case calling for an important change in our ecclesiastical polity. The anxious reflections with which my mind has been long occupied on the subject, have found sympathetic movements in the minds of valued friends who have counselled with me on this most interesting point, and whose views of it are of that well-ordered character which befit a Churchman's approach to any important change in the established polity of his Church. The time must come, brethren, and perhaps it may not be long distant, when this Diocese will be too great for unshared supervision. The deep solicitude with which this conviction has been accompanied in my mind has been increased by the many difficulties which surround the subject. It is not to be lightly approached. It calls for the deep thought, and deliberate investigation, of those best qualified to consider it—the experienced, enlightened, and judicious friends of the Church, whose minds have been long exercised on her concerns, and who are well versed in her principles, and well experienced in her institutions. To such—deeming any more detailed reference to the subject, on the present occasion, as premature—I leave it for their reflections and their prayers, and, when they shall think it best, their action."

The Convention responded (on motion of Mr. Thomas L. Ogden, of Trinity Church, New York) with a resolution

"That six Presbyters of the Diocese and six Lay Members of this Convention be appointed to consider the suggestions contained in the Bishop's Address, relative to some further provision for the discharge of the Episcopal functions within this Diocese, so as to meet the increasing exigencies thereof; with instructions to confer thereon with the Bishop, and to report at the next Annual Meeting of this Convention."

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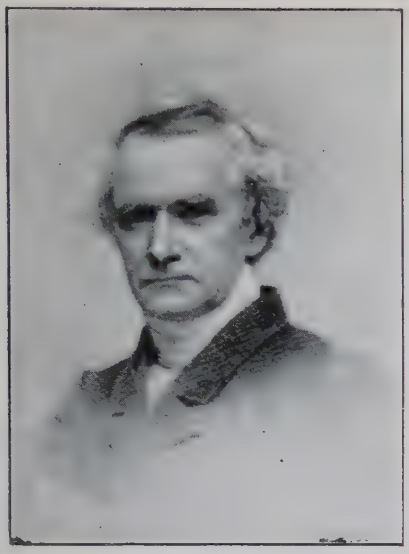
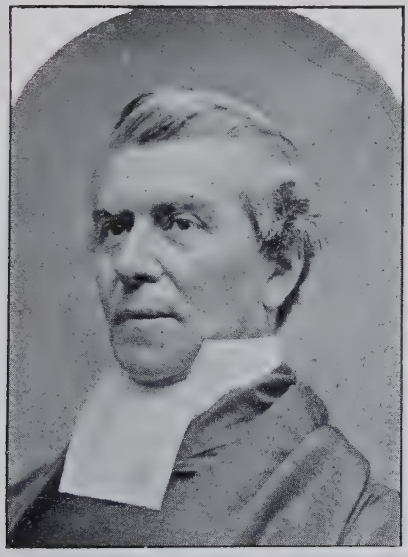
* It would be interesting to know whether the subject came up when the Bishop, at the ordination of the Rev. James A. Bolles, at Batavia, Sept. 4, met for the first time *eleven* of his clergy, a number "never before assembled at so remote a western point of the Diocese;" this circumstance presenting "a view of the increase of our Communion which imparted to my mind feelings of the most grateful nature."

† Journ. N. Y. 1834, p. 42.



HENRY ANTHON, D.D.

BENJAMIN DORR, D.D.



PIERRE ALEXIS PROAL, D.D.

The Committee appointed were

The Rev. Thomas Lyell, D.D.,	Mr. Thomas L. Ogden,
The Rev. John C. Rudd, D.D.,	Mr. Henry F. Penfield,
The Rev. John Reed, D.D.,	Mr. John D. Dickinson,
The Rev. John M'Vickar, D.D.,	Mr. James Emott,
The Rev. Lewis P. Bayard,	Mr. Edward R. Jones,
The Rev. William Shelton,	Mr. Peter A. Jay. *

Of whom Dr. Rudd (of Auburn), Mr. Shelton (of Buffalo), and Mr. Henry F. Penfield (of Canandaigua), were from "the Western District."

The Missionary and Parochial Reports of 1834 are interesting only as showing the same steady and comparatively rapid growth in numbers and prosperity which had now gone on in the "Western District" for ten or twelve years. Twelve new churches are reported as partly or wholly completed, of which five, at Mount Upton, Big Flats, Angelica, Sodus and Seneca Falls, were consecrated in the Bishop's usual summer visitation; the others were Norwich, Bath, Mount Morris, Greene, Guilford, Danby and Fredonia. At Elmira there is "no church yet," but soon to be one; at Homer (under Dr. Gregory) we hear for the first time of a Parish Library (as separate from a Sunday School library); Geneseo "cannot be called flourishing," but neither can it said to be discouraging, with an attendance of 140, and 41 communicants; Phelps is weak (it was only two years old) with only a school-room to meet in, and six or seven communicants; Sodus has thirty; at Lyons services are suspended for want of interest (four years later it was a substantial and flourishing parish); Medina has only the basement of a church, but a zealous congregation; Canandaigua has a new rectory (not that it had ever had an old one) and is otherwise prospering. The Parochial Reports (*i. e.*, of parishes independent of missionary aid) number 15 this year.

I note in the Journal of 1834 an effort, the first, I think, but more than once renewed, to make the Vestry of a parish independent of the Rector, by allowing meetings without his appointment or presence. A committee appointed on the motion of Mr. Peter G. Stuyvesant, of the Church of the Ascension, New York, reported in 1836 an amendment of the Act for the Incorporation of Churches, having this effect. Action on this plan was postponed repeatedly

* Journ. N. Y. 1834, p. 49.

till 1839, when it finally drops out of the Journal. Whether the proposition grew out of some local trouble (as such proposed amendments often did), or not, it was probably felt then, as it has always been by most Church people, that it was not in accordance with the immemorial principle of parochial organization inherited from English ecclesiastical law, which makes the Rector not a member merely, but an integral part of every corporate body known as a "Vestry."*

Another interesting feature of the Convention of 1834 is a report from the Rev. Dr. Milnor of a visit by himself and the Rev. Dr. (afterwards Bishop) Kemper to the Oneidas near Green Bay, who, owing to the organization of the "Territory of Michigan," (Wisconsin having as yet no existence,†) were about to be separated, much to their regret, from their beloved "Bishop Hobart's Church," and taken under the General Missions of the Church. The chiefs "declared in very strong terms their attachment to the Church,—stated that many and great endeavours had been made to detach them from her, but they did not mean to be blown about as the leaves of the trees were by every wind;" and their council had unanimously resolved to continue firm in her doctrine and worship, and hoped the Church would continue to them her fostering care. They had now a number of comfortable dwellings on their new reservation, "a convenient church built of logs, and fitted up neatly with a chancel, pulpit, reading-desk and vestry-room;‡ also a small parsonage near the church, which they purpose to convert into a school-house and build a more convenient house for their Minister," Mr. Cadle, of whose kind care of them they spoke very warmly. There were at this service 70 communicants, whose reverence and devotional deportment "evinced a heartfelt engagement in the holy duty."

And so we bid farewell to the Oneidas.

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* The proposed amendment will be found in the Journal of 1836, p. 131.

† On the organization of Michigan in 1834, Wisconsin was included in its boundaries, and so remained till Michigan became a State in 1836.

‡ Since replaced by a large and thoroughly complete church of stone.

CHAPTER XVIII

STEPS TOWARDS A NEW DIOCESE, 1835

IN the winter of 1834, Dr. Henry John Whitehouse, the gifted and admired Rector of S. Luke's Church, Rochester, returned from a year's absence in Europe; and with his return, though not at all, it may be presumed, by his agency, began a new and remarkable phase of the movement for the division of the Diocese. This part of the story has been told by the late Rev. Dr. James A. Bolles (in his address at the W. N. Y. Council of 1885),* more fully than it will probably ever be told again, and from his own personal knowledge. He truly says that "no man ever deserved his popularity more justly than did Dr. Whitehouse; for not only as a scholar and preacher was he singularly gifted, but as a Pastor he was one of the most faithful, earnest, and devoted that the Church has ever had." He had just declined the Presidency of Hobart College when he was unanimously chosen Bishop of the new Diocese of Michigan. But his Western New York friends, determined that he should not be lost to them, at once addressed to him a remarkable letter, (too long to give here,) urging him to decline the election to Michigan on the ground that "a project for some time agitated "of erecting a new Diocese in Western New York would certainly be successful, and that he would as certainly be chosen its Bishop; "no other individual would unite so much of the good feeling and deep interest of the clergy and laity of that part of the State." This letter was prepared at a meeting of *laymen* held in Canandaigua, and presided over by the Hon. John Canfield Spencer, (afterwards so distinguished as Secretary of State of New York, and U. S. Secretary of War and of the Treasury),who, though not then (if ever) a communicant of the Church, had more to do with the erection of the Diocese of Western New York and the

* Journ. W. N. Y. 1885, pp. 152–6. Dr. Bolles became in 1833 Dr. Whitehouse's curate and *locum tenens* during his year's absence in Europe on account of illness, which proved however on his arrival in London to be only *whooping-cough*. He returned in good health, to do a great work in New York, and, many years later, as second Bishop of Illinois.

election of its first Bishop than any other layman. This "Pledge" letter, as it was called, was written for the W. N. Y. *clergy* to sign, and put into the hands of Dr. Bolles and the Rev. William Staunton (the very two who fifty years afterwards told their narratives to the Council of 1885) to circulate. Of course both of them declined taking any such office on themselves, and the letter came to naught, *except* that the fact of its preparation being known started immediately a movement in favour of the Rev. Dr. Francis L. Hawks, then at the very head of the clergy in popular estimation.

Under these circumstances, together with the Bishop's Address of 1834, met the first Convention of the Church which ever assembled in Western New York; held in the old (and still *present*) Trinity Church, Utica, Oct. 1, 1835. The first business was the report of the Committee of 1834 on the Bishop's Address, which declared the election of an Assistant Bishop impracticable, and recommended a division of the Diocese as the only possible alternative remedy for present difficulties. The Bishop's Address, immediately following, referred to the action of the General Convention of 1835, proposing an amendment to the Constitution of the Church to provide for the division of a diocese into two under certain conditions,—a proposition which must be ratified by the General Convention of 1838. But the point that "division" was inevitable (if *anything* was to be done), was now definitely settled.

Dr. Bolles tells us here of a very remarkable duel of words in this Council between Mr. Spencer and Dr. Hawks (on a matter not germane to our history, the management of the old Church property at Fort Hunter, of which we have spoken on p. 6 *supra*,) in which the great lawyer "found more than his match," and which possibly contributed to discredit the "Rochester movement," as it was called.* "From this time forward," he says, "the great battle for the division of the Diocese was mainly fought upon sound Church principles, no matter what the private motives of a few individuals, here and there, who had their favourite candidates for the Episcopate. Nor is it possible," he adds, for any person, now, to conceive of the difficulties which had to be overcome.

* "It was stigmatized in Utica and Buffalo," says Dr. Bolles, "as a Rochester rebellion; and so much opposed to it were some of our Buffalo brethren that they went to the Utica Convention by way of Oswego." The only members from Buffalo, however, were Dr. Shelton and the late George B. Webster.

TRINITY CHURCH, UTICA
Consecrated 1806

"For it was not only the first example of the division of any diocese in our country; it not only involved the surrender of much of the State pride which had always been felt, as well by Churchmen as by others, for the great State of New York; but by many of the best and wisest men, it was opposed as an act of suicide, because that without the wealth of Trinity Church, and the City of New York, and the Valley of the Mohawk, we could not exist. There was scarcely a parish in the contemplated new diocese, which was absolutely self-supporting; not one with an endowment, and almost every one a missionary station. All we could do, therefore, was to fight the battle as Churchmen, basing ourselves upon the teaching and practice of the Primitive Church, and trusting in God for help and deliverance; and I hesitate not to say that the best weapon which was used, and the most effective argument, was a pamphlet then published by Professor Whittingham, afterwards the learned Bishop of Maryland."*

I give here some extracts from a letter written in March, 1835, by Professor Whittingham, then in France, as an important testimony to Bishop Onderdonk's part in the erection of a new diocese—a measure to which the Bishop is said, I know not how truly, to have been personally averse.

"Of all your items of news the newest—I might almost say astounding—to me was that Bishop Onderdonk had brought before the last Convention an intimation that the unshared responsibilities of the Diocese are too great for him. I may have misjudged,—nay, I must,—but Bishop Onderdonk is almost the last man from whom I should have looked for such an intimation. Not that I think it improper . . far otherwise. I am fully convinced that such is the state of the case, and am most heartily rejoiced that he has felt and avowed it. It is another proof of his manly, Christian, straightforward openness and honesty. He is a pillar of adamant, not to be moved from the truth and right as he sees and feels it. But if the State of New York should be divided (as I really do not now see why it should not) one can hardly foresee to what results the precedent may or may not lead. Many of our States must become too large for dioceses. The House of Bishops must thus be increased. Its powers as a part of our General Convention will be more and

* Journ. W. N. Y. 1885, p. 156. For an abstract of this remarkable letter (from Dr. Brand's Life of Bp. Whittingham, I. 184) See *infra*, ch. XX. It is an expansion of his remarks on the subject in the N. Y. Convention of 1837, written out at the request of a member deeply impressed by them. (Brand, I. 185. He says a "clergyman of W. N. Y., Mr. De Peyster;" but there was none of that name.)

more felt. The representative character of that body will be diminished. There will be an approximation to the old character of the Church in the third or fourth century."

Whether from or in spite of these considerations, Professor Whittingham proved to be the most earnest and effective advocate of the new Diocese in and after the Convention of 1837.*

In his Address of 1835, the Bishop commends

"The primitive and scriptural mode of contributing to the support of the Church by a perpetual and systematic exercise of charity, under the proper epithet of Offerings of the Church." This, he says, "has recently been introduced, with the happiest results, in various parts of our Communion. Its great outlines are that no man has, on Christian principles, a right to the enjoyment of property, without a thankful acknowledgment of the source whence it is derived, by the offering of a due portion of it to the cause of God; and that according as God has prospered him, he should at stated times give of his abundance plenteously, or of his little, gladly of that little. Judging from the results of this plan which have been elsewhere experienced, I have no doubt that at least twenty thousand dollars could be raised for religious purposes in this Diocese in addition to all now raised, which would be felt as a burden to none. I commend the subject to your serious consideration."

A Committee was appointed, but with no action the next year further than a general commendation of the subject.†

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* Bishop Coxe says in 1885 (speaking of the prevailing notion that a State and Diocese must be conterminous), "Who was it that woke us up to higher and more Catholic ideas? I answer, Dr. Whittingham, afterwards Bishop of Maryland; his memorable little tract it was that stirred the whole Church." (Cent. Hist. N. Y. 108.) And again: "I well remember the Convention at Utica in 1835; passing through that city to New York, on that very day, I encountered many of the clergy and lay Deputies as they left the canal-packet and exchanged civilities with those who welcomed them. I felt a deep interest in the questions they came to consider, but little dreamed of the import to myself of their action." (Journ. W. N. Y. 1885, p. 43.)

† Shortly after this Convention, occurred (Dec. 16, 1835) what is still remembered as "the Great Fire" of New York. The next Sunday Dr. Whittingham, who had seen it from his home in Orange, N. J., preached a striking sermon (which has not been preserved) on the subject. Immediately after the service it was asked for by a member of the congregation (of Grace Church, New York), who on obtaining it with some difficulty from the preacher, said, "For this I shall give you $20,000 to be expended by you on such charities as you may choose." The money was paid the next day, and acknowledgments of various contribu-

This plan of "offerings of the Church," which seems so commonplace and matter-of-course in this day (little as it is practically lived up to) was first brought conspicuously into notice a little before this by Bishop Doane of New Jersey; and one W. N. Y. clergyman (Dr. Benjamin Dorr of Utica) had already tried it faithfully, "persuaded that no plan so efficient can be cherished."*

This year for the first time appears no account of any Episcopal visitation of Western New York, the Bishop having been occupied by attendance at the General Convention in August and September. I find in the Missionary Reports the interesting fact of the organization of Grace Church in the "Upper Town" of Lockport, giving that place, still only a village, two churches, which only Rochester had had up to this time. But the Lockport missionary (the Rev. Samuel M'Burney) officiated regularly also at Lewiston, Niagara Falls, and Youngstown, the latter place however having no parish till many years later. Christ Church, Oswego, under the Rev. John M'Carty, sets a good example by relinquishing the missionary stipend with an acknowledgment (by the vestry) of all it had received as "a debt to be paid by liberal contributions from time to time." At Ellicottville and Olean, a Deacon (the Rev. Thomas Morris) "is much encouraged" in his work, though the nearest Priest is fifty miles away. The Rev. George H. Norton is pained to acknowledge that S. Paul's Church, Allen's Hill, is in "a very Laodicean condition," but is comforted by the propriety and devotion with which the service is kept up (even with only lay-reading) by the people of Trinity Church, Centrefield. "It is indeed reviving," he says, "to any clergyman who is not accustomed to an animated performance of our Liturgy, to visit a people like those who compose this parish, who are so spiritually minded, and sustain with such admirable effect the responsive parts of our public service," a people who "till four years ago were entire strangers to our Church."† Christ Church, Sher-

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tions, altogether equalling the amount, appeared soon after; but the source of them was never revealed till many years after, when the Bishop told it in his last days to his son. (Brand, I. 178.)

* Journ. N. Y. 1835, p. 70. Frequent allusions to this "plan" appear in subsequent parochial and missionary reports.

† Journ. N. Y. 1835, p. 99. I attended these services (in a little hamlet about four miles from Canandaigua) occasionally as a child. But the congrega-

burne (the Rev. Liberty A. Barrows) has a bell and rectory (the latter not yet paid for), and Norwich, under the same missionary, has finished a church which "for neatness and convenience is surpassed by few." The same is told of Bath by Mr. Bostwick, of Danby by Mr. (Lucius) Carter, of Christ Church, Lockport, by the Rev. Orange Clark, and of Constableville by the Rev. Edmund Embury. A brick church is "under contract" at Wethersfield Springs; a "comfortable parsonage" is nearly finished at Avon, and a church at Lewiston; the "infant congregation" of Zion Church, Fulton, has been organized; at Mount Morris a church is building; at Jamestown a parish is organized (but was not really in active existence till eighteen years later); Geneseo is free from its debt; the church at Guilford is ready for consecration; that at Fredonia (under the Rev. Lucius Smith) is finished and paid for at a cost of $4,000; Sodus, (the Rev. Erastus Spalding) has its church paid for, while "Vienna" (Phelps) under the same Missionary, has "nothing peculiarly discouraging except the want of a supply of active and pious individuals of both sexes, who would engage heart and hand with the Rector." At Pierrepont Manor (a new station of which we shall hear later) and Greene, handsome and well planned churches are ready for consecration. This mere outline of *externals* in missionary work shows at least that the "Western District" was in some sort preparing to meet its new responsibilities.*

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tion, parish and church building all passed away many years ago. The latter was sold, and the proceeds, now $600, form the "Centrefield Fund" belonging to the Diocese, but thus far, I believe, unused.

* Journ. N. Y. 1835, pp. 83-107.

CHAPTER XIX

EPISCOPAL WORK AND DIOCESAN GROWTH, 1836–7

BISHOP Onderdonk's Address of 1836 records another of those visitations of Western New York which may well be considered extraordinary in the amount of actual labour and fatigue involved, bearing in mind that in 1836 there was hardly a mile of railway communication in all this region.* There were in fact two visitations, the first from May 15 to June 11, chiefly in the central counties, *i. e.*, those on the east of the old diocese of W. New York, and the second from August 13 to Oct. 2, beginning at Brownville and Watertown, Jefferson county, extending to Buffalo and Lewiston, and ending at Harpersville, in the south-east corner. In both together he travelled nearly three thousand miles through twenty-six counties (every county in the old W. N. Y. except Allegany and Wayne), officiated and preached 129 times in 77 parishes, consecrated 13 churches (four in four successive days), ordained 5 clergymen, instituted 2, and confirmed 668 persons. I add one or two notes of interest from his journal.

"June 1, consecrated Christ Church, Fayetteville [Guilford, Chenango Co.], and administered the Communion, and in the afternoon confirmed 24. These were peculiarly interesting services to me. I first heard of the zealous efforts of a small body of Episcopalians in this place about five or six years ago. Through means placed at my disposal by the Society for the Promotion of Religion and Learning, I was enabled to send them a small collection of books illustrative of the distinctive principles of the Church. These, with the occasional

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* The "Mohawk and Hudson" between Albany and Schenectady, (now merged in the N. Y. Central,) opened in 1831, is the oldest railway under present conditions built in the State: but four years earlier a *single-rail* road was built in Canandaigua (half a mile long to a steamboat pier on the lake), from a plan invented by my father (whose drawings are in my possession), and successfully operated for some months. I have printed elsewhere a description of this "early experiment in railroads." The Cayuga and Susquehanna, between Ithaca and Owego (now leased by the Delaware, Lackawanna and Western) was opened in 1834, using inclined planes and horse-power (stationary) at Ithaca. But it used *only* horse-power till 1842, when it was sold under lien to the State and reconstructed.

services of neighbouring missionaries) were the means, by God's blessing, of keeping the little flock together, and gradually adding to their number, until they could be favoured with more frequent clerical ministrations ; and the result of the whole has been the erection and consecration of their beautiful church, and an increasing and well ordered parish, characterized by enlightened attachment to the Church, and blessed, in a good degree, with the renewing and sanctifying influences of the grace of God."

The Bishop says that at least ten thousand dollars a year should be given for Diocesan Missions, Education, and Bible and Prayer Book Distribution, *in addition* to what has been done already.

" The little stipend of $125 to each Missionary should certainly be increased, as well as the number of missionaries.* There is a great *call* for the services of our Church in all parts of the State ; large districts where there are no places of worship of any description ; and even the religious meetings, so called, in school houses, are too often of a description hardly calculated to produce either spiritual or moral benefit. The wildness and disorder which prevail in many sects around us, and the heresy and infidelity to which their procedures are giving rise, are alarming many of their more judicious and seriously-minded members, and giving them bitter experience of the necessity of some other religious system of principles and practice ; and this, in almost all instances in which the Church is brought to their notice, they find there. . . There are in the State three counties in which we have no church ; seven in which we have but one each ; fifteen, but two, and five, but three ; and I have little hesitation in believing that a proper system of missionary operations would give us a church in almost if not quite every town in the State. Let me not be supposed to favour any system of ' proselytism,' or unchristian attacks or encroachments on other denominations ; or any trimming down of the principles, prescriptions, or usages of the Church, to meet the prejudices or gratify the humours of others. These would be unworthy of the sanctity and dignity of the Church. The desire to enlarge her borders ought not to be a sectarian feeling. It should not be excited by a wish to increase her numbers, but to benefit others. We would receive them for their good, not seek them for our aggrandizement. And long, uniform, and daily strengthening experience teaches that if we would truly promote that good, we must receive them into the Church as it is, not adapt the Church to views, feelings and opinions formed without its borders. The distinctive principles of the Church should be laid open in all their fulness, and

* It was *not* increased for more than thirty years after this.

with an unreserved recognition of all their legitimate consequences.''*

But I must refer the reader to the Journal itself for the remainder of this admirable missionary counsel.

Of Pierrepont Manor, a new parish in Jefferson county, he says that "a devout member of our Church" † had "determined to build a house for the Lord," which was consecrated Aug. 16, and was "one of the neatest and most commodious churches in the Diocese." It had been the means of assembling a congregation which had been duly organized, and to the corporation thus formed, the church and its site were given by the generous owner previous to the consecration.‡

At his visitation of S. Clement's, Wethersfield Springs, (Sept. 5,) he found that

"The corner-stone of the church was laid but about six weeks before. By zealous industry, however, the brick walls had been raised, and the rafters placed upon them. The day proving favourable, it was determined to prepare for worship on a temporary floor, that the congregation might have the satisfaction of meeting within their own walls. We were all willing to hope that the bright beams of the sun through the unglazed windows and uncovered roof were symbols of the brighter and better emanations of the Sun of Righteousness."

Of S. John's Church, Medina, now completed and consecrated,§

"This is probably one of the chastest and best proportioned Gothic churches in the Diocese. . . The chancel consists of a platform running nearly across the church, and raised three or four steps. The Communion Table is against the centre of the wall in the rear of the platform; and in front of the platform, on the extremity at the right of the altar, is the reading desk, and on the left, the pulpit; the three standing on the same level, and the desk and pulpit exactly alike. The effect of this is the very proper one of presenting the altar as the chief place in the church, and the desk and pulpit as subsidiary to it—a plan every way preferable to the so common one of making the altar a mere appendage to the desk.

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* Journ. N. Y. 1836, p. 28. I have necessarily condensed the Bishop's remarks somewhat, but a reference will show, I think, that I have given his meaning fairly.

† The late Hon. William C. Pierrepont, so well known in later years to all W. N. Y. Churchmen.

‡ And for many years after this it was constantly kept in most perfect order by the devout care of Mr. Pierrepont and his family.

§ And still substantially unchanged.

"Another peculiarity in the construction of the church in Medina, in which, I believe, it and Geddes stand alone in our Diocese, is the surmounting of its spire with a cross. The conceding of the epithet *Catholic* to the Church of Rome, as in any peculiar way appropriate to it, and regarding the sign of the Cross as symbolizing its distinctive principles, I cannot but consider as serious errors, inconsistent with sound Protestantism. It is generally granted by Christians, in accordance with the teachings of nature, and the sanction of Holy Writ, that it is meet and right to have, in the construction of churches, a due regard to becoming ornament. Emblematic representations are frequently introduced into them. Why should one so full of deeply interesting meaning, and the very name of which is made in Holy Writ to represent the essence of the Christian's faith, and all that is well founded, holy, and true in the Christian's hopes, be discarded? Why should it be given over to degrading association with heresy, corruption and idolatry? Let it not be. Let the Cross stand on every temple devoted to the true Christian worship of the CRUCIFIED, as indicative of this its sacred purpose, and as symbolizing the holy faith in which that worship is conducted."*

I must give also his just tribute to FATHER NASH, as belonging to the history of Western New York:

"The venerable Daniel Nash, for nearly forty years a faithful Missionary in the counties of Otsego and Chenango, was, about four months since, taken to his rest.† He received Deacon's Orders from the first Bishop of this Diocese, and went immediately to the extensive field of labour in which, with a perseverance and fidelity wherein he set to his younger brethren a most worthy example, he continued to the last. The face of the country, the state of society, the congregations which he served, all underwent great changes; but still the good man was there, faithful to his post, true to his obligations, and eminently useful in his labours. The young loved him, the mature confided in him, the aged sought in his counsel and example right guidance in the short remainder of their pilgrimage. Parish after parish was built up on foundations laid by him. Younger brethren came in to relieve him of their more immediate charge; but still the

* Journ. N. Y. 1836, p. 40.

† He died at Cooperstown, June 4, 1836; was ord. Deacon Feb. 8, 1796. Compare the delightful sketch of his early ministrations at Cooperstown in Cooper's "Pioneers," in which there is very little of the license of fiction in the character of the Rev. Mr. Grant. Miss Susan Cooper's equally delightful book, "Rural Hours," (p. 294,) has an interesting note on him and his burial-place, in the churchyard of Christ Church, and, unknowingly on the part of those who laid him there, in the very spot which he had many years before desired should be his last resting place.

good old man was there, labouring to the last among them ; and long after physical debility forbade very frequent public ministrations, he would go from house to house, gathering the inmates around the domestic altar ; giving great heed to that important branch of pastoral duty which he always loved, and in which he was eminently successful, *catechizing the children* ; and having some word of warning, encouragement, reproof, consolation, or edification, for each, as each had need. It was so ordered that I was soon after his decease in the district of country which had so long been the scene of his faithful labours ; and truly gratified was I to witness that best of testimonies to the virtues of the man, the Christian, and the Pastor, which was found in the full hearts and tender and reverential expressions of the multitudes who had been bereft of 'good old Father Nash.' "*

While the Missionary and Parochial Reports of this year present the same evidences of work and growth everywhere as in previous years, the chief points of interest in them have been noted in the extracts from the Bishop's Address.

The Committee of the Convention to whom was referred the action of the General Convention of 1835, and the remarks of the Bishop on the Division of the Diocese, was continued for another year. The subject seems to have been laid over by general consent, and I do not find in the Church papers of this year the slightest allusion to it. An important step towards the erection of the new Diocese was however taken by the Vestry of Trinity Church by the addition of $30,000 to the Episcopate fund, with the proviso that on the division of the Diocese, this $30,000, together with one-half of the remaining portion of the fund, should belong to the Diocese containing the city of New York. As the fund was now increased by this addition to $100,000, this action was really a provision of $35,000 as the Episcopate Fund of the new Diocese.

One more event of this year deserving notice is the entrance of the Rev. BENJAMIN HALE, D.D., on the office of President of the College at Geneva ; an appointment which was the slow but sure beginning of a new career of usefulness and prosperity to the College.

I find also towards the end of this year the first proposal of a *free* church (in Utica), free not only from pew rents but even from the

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* Journ. N. Y. 1836, p. 46.

pew *doors* which for years after this were an almost universal feature of our churches.*

The Bishop made a somewhat shorter visitation than usual in August and September, 1837, in twenty-one counties, consecrating three churches, and confirming 268. The most interesting feature of this visitation is the organization of a second parish, Trinity Church, in Buffalo,† which, the Bishop says, "had its origin in a movement on the part of the Rector and Vestry of S. Paul's. It appeared to them that more than one church was needed for the advancement of the interests of Primitive Christianity in their flourishing and rapidly growing city. They therefore proposed the formation of a new parish. The result was the organizing of Trinity Church, which is in an eminently flourishing condition, while S. Paul's continues also to prosper well. The most delightful harmony subsists between the two parishes, the younger being encouraged and strengthened in its good work by the Rector and members of the elder."‡

The new parish began its services early in 1837, occupying after the first few weeks a disused theatre on the corner of S. Division and Washington Sts., with the Rev. Cicero Stephens Hawks, afterward Bishop of Missouri, as its first Rector—one of the most brilliant preachers and energetic pastors who ever came to Buffalo. It very soon became a strong parish, and its subsequent history is interwoven with all the work of the Church in Buffalo.§

It will be remembered (though by few now from personal knowledge) that 1837 was the year of the first great financial "crisis" involving almost the whole country in its disasters,—the result of a wild fever of speculation of the preceding year in the new lands opened to settlement in the West. Its full effects were not felt indeed till two or

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* In some little country churches (e. g. Trinity Church, Fayetteville, Onondaga Co.,) the doors may have been left off as a matter of economy. But I think that the seats in that church were always free.

† Properly the *third* within the present city limits; but Grace Church, organized in 1824, was at this time in the adjoining village of Black Rock.

‡ Journ. N. Y. 1837, p. 44.

§ I need hardly say that it has been fully and well told in Mrs. Mixer's admirable little "History of Trinity Church," and the earlier part of it is pleasantly sketched also by Mr. Welch in his "Recollections of Buffalo," p. 232. The Parish was organized Oct. 12, 1836; Mr. Hawks began his services May 14, (Whitsun Day) 1837. (Journ. N. Y. 1837, p. 66.)

three years later ; in Western New York they were just now depleting this comparatively new country by the enormous emigration to a still newer one, "anywhere, anywhere," out of the present home. It is only a wonder that the growth of the Church in this part of the State was not for the time entirely at a stand-still. And there can be no doubt that this state of things increased greatly the fears of many Churchmen as to the possibility of sustaining a new Diocese, and the consequent acrimony of the contest waged over this movement during all the first part of the year 1838.

CHAPTER XX

THE NEW DIOCESE ORGANIZED, 1838

AT the Annual Convention of 1837 (Oct. 5) in New York, the Committee of 1835 reported by their chairman, Dr. Milnor, two resolutions:

1. "That this Convention approve of the proposed amendments to the Constitution on the subject of the Division of Dioceses.

2. "That it is expedient that this Diocese be divided into two Dioceses, and that the necessary measures be taken preparatory to such a division, in order that it be accomplished as soon as the Constitution and Canons of the General Convention will admit thereof."

The first resolution was speedily passed with an amendment directing the notification of consent to the General Convention. On the second a "long and highly interesting discussion" was continued through the Friday evening and Saturday morning sessions, till at 1 P. M. the resolution was adopted "by a very large majority."*

The Bishop then "officially announced his consent to the measure."

"He had repeatedly given his opinion," he said, "that division of the Diocese was the only proper remedy for the impracticability of its being served by a single Bishop. But as to *when* division should be made, and whether it was expedient *now* to take measures for immediate division, he begged there might be no reference to himself; he did not wish that for *his* sake the Diocese should either be divided or kept together. The action of the Convention had therefore his heartfelt sanction and consent."†

Two further resolutions were adopted on motion of Dr. Milnor; requesting the Bishop to call a Special Convention before the General Convention of 1838, "to bring the subject fully matured" before that body; and appointing a Committee to designate the boundary line between the two Dioceses.

And another followed (by Dr. Potter) ‡ unanimously adopted, express-

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* *Gospel Messenger*, Vol. XI. No. 37 (Oct. 14, 1837). The Journal only says that "the resolution was adopted."

† For this Address in full see the Journal, 1837, p. 57.

‡ *Which* of the two (both then in the Diocese) who subsequently became the Bishops of Pennsylvania and New York, the Journal does not say.

ing "a deep and grateful sense of the manner in which the Bishop has acceded to the division of the Diocese, a measure which, though expedient, must, by separating him from a beloved portion of his charge, be a source to him personally of great pain."

It was the debate in this Convention which brought out the remarkable speech of Dr. Whittingham already alluded to, on Primitive Dioceses. I can only give the argument of it very briefly.

"It is one thing," he says, "to possess a valid ministry, and another to have that ministry as instituted by the Apostles. . . We might decide that all our ministers should be bishops, and so break down what separates us from many who bear the Christian name. Why not do it then? Because our Episcopacy would no longer be Scriptural and Apostolic. But again, Episcopacy may be materially if not essentially effected by the limits assigned to each Bishop. . . His duties are not merely functional; they are literally the 'care of the Churches.' The Ordinal has established the spiritual character of the office, rather than the ecclesiastical. . . Yet this character may be destroyed by the enlargement of his diocese; it is the tendency of such enlargement to destroy it. Those boundaries have been enlarged; there are few now corresponding in extent or number of souls with those of the first ages. [This fact is traced through the history of Episcopal jurisdictions in Europe, as due to Roman and worldly policy.] . . Increased facilities of travel and intercourse are no ground for a departure from primitive usage which destroys the spiritual oversight of a Bishop. Men have not changed, if roads have; their spiritual wants are the same as in Apostolic days. Episcopacy is a different thing in a diocese of three hundred parishes and one of thirty. In the former, the bishop is the overseer of the clergy, not of the Church; his intercourse with his flock is indirect; he cannot be their Pastor. The crisis has arrived when we must decide between the primitive simplicity of the Church in the first ages, and the hierarchical character which her ministry assumed after its alliance with the civil government."

We are almost too familiar with such arguments in this day to realize the sort of shock which they gave to the average Churchman of 1838, or the conviction which their bold utterance carried to the minds of many who had perhaps been unconsciously groping their way to some such conclusion.

But the battle was by no means won. The columns of the *Gospel Messenger* and the New York *Churchman* for the first half of 1838 teem with communications *pro* and *con*, of great spirit and sometimes

of much ability. The historical interest of these articles would be much greater if we could know their authors ; they are mostly hidden under the signatures of "A Western Churchman," "Young Presbyter of the West," "Presbyter of the West," "Amicus Ecclesiæ," "Latimer," "Ridley," "Honestus," "Nolens," "Cui Bono," and all the letters of the alphabet. The great argument in opposition is of course (as it is to this day, in most cases) the *money* argument ; that to separate the poor missionary parishes from the wealth of the City of New York was all but suicidal. This apprehension of evil was entertained of course chiefly by laymen, but by many of the clergy also. The centre of this fear was on the Eastern border of the proposed new Diocese, and on the decisive vote in the Special Convention of 1838, 13 of the 18 lay votes against division (to 64 in favour) were from the four "border" counties, Oneida, Jefferson, Chenango and Broome ; two from Onondaga and one each from Chemung and Tioga ; one from Otsego (east of the line), and *not* one from the present Diocese of Western New York. The clerical vote (67 to 32) was naturally less affected by localities. After the vote was taken, Madison, Tompkins and Tioga counties pleaded in vain to be left in the "Eastern Diocese ;" and later still, at the adjourned session of the Special Convention (held after the General Convention of 1838) two parishes in Jefferson county were allowed to record their solemn protest against being included in the new Diocese, on the grouud that "coercion of the Church's members against the honest conviction of their own judgment should not be attempted" in a case like this ; * not seeing, doubtless, that the logical outcome of their argument would make it impossible for the new Diocese to have *any* Eastern boundary line.

The most amusing articles, perhaps, in the *Messenger* of 1838, are "A Peep into Futurity," the comments of a farmer on the *too* frequent visitations of the new Bishop, who "comes so often they would just as soon hear any other clergyman," and comes too "in a one-horse wagon heavily laden" (with his family, it may be presumed), while "before the Diocese was divided we could always give our Bishop a comfortable conveyance ;" then "in old times we had such a kind friend to help us in old Trinity Church, but now we have no more

* Journ. N. Y. Adj. Spec. Conv. 1838, p. 7.

claim on her than any other Diocese." So the farmer and his friend agree in sorrow "that things have taken such a turn," but, we are happy to say, conclude to go to church and make the best of it.*

But three weeks later comes "A Farther Peep into Futurity," twice as long and far more able and witty, by "Second Sight," whom we are glad to know was no other than BENJAMIN HALE. He tells us that "after the Bishop's visit was over," Farmer Joslin and his friend were "in quite another humour." The farmer thinks there "is a sweet gleam of sunshine all over the parish." The Bishop has stayed long enough to take them all by the hand, to talk with each one, even to heal little troubles which the "parson" had been unable to reach, to "draw the children around him" and give them his blessing, to show himself "not merely in his robes and the thunder of his eloquence, but in the meekness and love of a humble Christian." The farmers find, too, that "it is not going to be as bad as we expected about our poor parishes;" that New York and Trinity Church are not going to cut them off all at once; and that Western New York is really not so very poor after all. The only sad thing is that they will not often see their old Bishop, "that warm-hearted man, who has endeared himself so much to both clergy and people."† It is a great pity to condense Dr. Hale's paper; those who have access to the old *Gospel Messenger* will find it worth reading in full. He wrote several other able articles for the *Messenger* (those signed "Latimer" and "Ridley" were by him) and also a pamphlet, which had much influence in allaying the opposition.‡ The venerable Editor of the *Messenger* (now published at Utica) was on the other hand strongly opposed to division, though he wrote little, and with his accustomed prudence and mildness.

All argument was ended, of course, by the decisive vote of the Special Convention of August 22, 1838, and its adjourned session of Sept. 11, following the ratification by the General Convention of the amendment to the Constitution providing for division of Dioceses. The final resolution of the adjourned session is:

"That the Protestant Episcopal Church in the State of New York be divided into two Dioceses, and that the line formed by the present

* *Gospel Messenger*, April 14, 1838.

† *Gospel Messenger*, May 12, 1838.

‡ See his Memoir by the Rev. Malcolm Douglass, D.D., p. 47.

Eastern boundary lines of the counties of Broome, Chenango, Madison, Oneida and Lewis, and the north-easterly line of the county of Jefferson, as the said lines of those counties are now established by law, be the boundary line between the said Dioceses; that such division take effect on the first day of November next; and that the Delegates from this Diocese to the General Convention be requested to present this resolution, duly authenticated, to the General Convention, now in session in the city of Philadelphia, and request its consent to and ratification of the said division."

It was also resolved that the names of the respective Dioceses be determined at the Annual Convention in October; and a Committee was appointed to report at that time on a "provision for the support of the Bishops in the respective Dioceses of New York."* Three days later, Sept. 14, the action of the Diocese, with the formal consent of the Bishop, was laid before the General Convention, and immediately ratified by both Houses of that Body.† On the 19th the Bishop announced to the Diocese his choice of "that diocese which embraced his native city" for his own charge, it having been his only home through life. On the 27th of October the Convention decided unanimously that $35,000, one-half of the disposable fund for the Episcopate, should be secured to the new Diocese for the support of its Bishop.‡

At the same time it was resolved, on motion of Dr. Hale, that the new Diocese should be denominated "The Diocese of Western New York." I find no record whatever of any debate on this subject; through a correspondent of the Boston *Christian Witness* suggested the ancient and Catholic usage of the name of a city, and another one proposed the name "Ontario."§ But "Western New York"

* Journ. Spec. Conv. Adj. Sess. p. 8.

† Journ. Gen. Conv. 1838, pp. 70, 106.

‡ Journ. N. Y. 1838, p. 61.

§ "We hope the [General] Convention will think of the propriety of returning to the primitive practice of entitling dioceses by the names of their chief cities. . . Alexandria, Carthage, Jerusalem, Ephesus, in the early history of the Church, . . and Canterbury, York, London, Winchester, etc., designate dioceses in our Mother Church. Now is a favourable time for moving the expediency of adopting this practice. 'Western Diocese of New York' may be a convenient name for the new Bishopric (even that is far too circumstantial and descriptive), but what names will be devised when the two great Dioceses of New York, almost unwieldly at their very organization, shall be again subdivided? The action of New York on this subject is an example which will be

had for many years been a popular and familiar name for this portion of the State, among all classes of people; and as the very phrase "See Episcopate" was hardly known then, much less the principle which it sets forth, it is not at all strange that a name was chosen which in later years has been felt by very many—most of all by our late Bishop—to be an unfortunate precedent.

The argument of Dr. Hale's pamphlet on the division of the Diocese, I should add, was substantially an argument for the Provincial System in the American Church (and in the very form in which provision was subsequently made for it by the Canon on "Federate Councils"), as that of Bishop Whittingham's pamphlet was for the See Episcopate.

"Our States," he says, "are in some respects sovereignties; and the dioceses within the same State (for there will by-and-by be a division in other States as well as ours), *may be regarded as constituting in a manner one Church*, being invested with a sort of sub-national unity, as our States are sub-nations."*

These are golden words; far ahead of their day, and even of our own day, as is still Bishop Whittingham's argument; but there is no question that both had a powerful influence in the unanimity of that final decision, which made Western New York a leader and example to the whole Church in the United States.

The last action of the Annual Council of New York for 1838, is recorded in these words:

"On motion of the Rev. Dr. Milnor, the following entry was ordered to be made on the Journal:

"The measures for the division of this Diocese having been commenced in a spirit of brotherly love, and with a view to the best interests of religion and the Church; and having, under the blessing of God, been brought to a happy conclusion; and the moment being at hand, when, in consequence of the harmonious action on this subject in this Convention, and in the General Convention of the Church, the members of the former are about to separate, not to meet together again as one body; this Convention desires, as its last solemn act, to record on its Journal the expression of its devout gratitude to

followed sooner or later by other dioceses. The present is therefore the most auspicious period for making a precedent for cases of this nature." (*Christian Witness* (Boston), Sept. 7, 1838, quoted in the *Gospel Messenger* of Sept. 15 "without note or comment.")

* *Gospel Messenger*, XII. 70. (June 2, 1838.)

Almighty God, for the amicable spirit and propitious termination of their deliberations, and of the entire good-will and affection with which they now part from each other ; as well as their mutual resolution, in their future separate spheres of duty, still to cultivate the most friendly relations towards each other, and to redouble their efforts for the promotion of the glory of God, the cause of the Redeemer, and the prosperity of our beloved Church, as His gracious providence may afford them opportunities, and His Spirit ability for that purpose."

END OF THE SECOND PART

PART THIRD

DIOCESE OF WESTERN NEW YORK: 1838–68

CHAPTER XXI

ELECTION AND CONSECRATION OF BISHOP DE LANCEY

THE New (now *old*) Diocese of Western New York came into being with the assembling of its Primary Convention (as called by the Bishop of New York) in Trinity Church, Geneva, on All Saints' Day, Thursday, November 1, 1838. By the request of "several of the Clergy and Laity of the new Diocese," the proceedings were opened by their late Diocesan, Bishop Onderdonk, with the celebration of the Holy Communion and a Sermon. In the vacancy of the Bishopric, the Rev. Dr. Rudd was made Chairman; the Rev. Pierre A. Proal, D.D., was chosen Secretary; and these, with the Rev. Dr. Shelton, were appointed a Committee on Credentials. On re-assembling at three o'clock, P. M., their report was presented, and 48 Priests and Deacons (later two more, making 50 in all) answered to their names, 11 entitled to seats being absent. Of the Lay-Delegates there were present 102, representing 42 parishes, out of 96 in the Diocese.

It seems to me worth while to preserve here the names of the Clergy who formed this first Western New York Council.

They were

William Allanson,
Henry S. Attwater,
Liberty A. Barrows,
John Bayley,
Seth W. Beardsley,
James A. Bolles,
William W. Bostwick,
Johnson A. Brayton,
Nathan B. Burgess,
Clement M. Butler,
Lucius Carter,
Joseph T. Clarke,
Orange Clark, D.D.,
Ebenezer H. Cressey,
Samuel Cooke,
George Denison,

William E. Eigenbrodt,
Edmund Embury,
John B. Gallagher,
Benjamin Hale, D.D.,
Cicero S. Hawks,
Pierre P. Irving,
Bethel Judd, D.D.,
William Lucas,
John M'Carty,
Stephen M'Hugh,
Thomas Meachem,
Kendrick Metcalf,
Thomas Morris,
Rufus Murray,
George H. Norton,
Henry Peck,
Augustine P. Prevost,
Pierre Alexis Proal,
John C. Rudd, D.D.,
Thomas J. Ruger,
William Shelton, D.D.,
Lucius Smith,
Richard Smith,
Erastus Spalding,
Henry L. Storrs,
Louis Thibou, Jr.,
Foster Thayer,
Henry Tullidge,
John V. Van Ingen,
Russell Wheeler,
Henry J. Whitehouse, D.D.,
Marshall Whiting,
Gordon Winslow,
Lloyd Windsor.

One of these, and one only, I believe, is now living; the Rev. Samuel Cooke, D.D., of Stamford, Conn.

Of the laymen, those familiar with old Western New York will recall at least a few honoured names: such as

George B. Throop, Jonathan Sprague, Thomas Maxwell, George B. Webster, David E. Evans, Heman J. Redfield, Elisha Stanley, William C. Pierrepont, Charles H. Carroll, George H. Mumford, Vincent Matthews, Frederick Whittlesey, E. Darwin Smith, Henry E. Rochester, Pascal C. J. De Angelis, John E. Hinman, Thomas H. Hubbard, John C. Spencer, James Rees, Robert C. Nicholas, David Hudson, William L. De Zeng, Thomas D. Burrall, Joseph G. Swift, Robert L. Rose, W. V. I. Mercer, William H. Adams and Abraham Dox.

The first act of the Convention was to place the new Diocese under the charge of the Bishop of New York until a Bishop should be elected and consecrated, and he thereupon took the chair. In his sermon of the morning the Bishop had spoken strongly and warmly of his affection for this portion of his former flock, and his hopes for the future of the new Diocese, and the Convention responded by resolutions expressing similar affection for him and gratitude for his past services. A new Parish (S. Luke's, Brockport) was admitted, and at the evening session a resolution was offered that the Convention do now proceed to the election of a Bishop. "After some discussion, not protracted" (the *Messenger* says), and the offering of various amendments, (not recorded in the Journal) the resolution was laid on the table by a clerical vote of 24 to 20, and a lay vote of 21 to 19.

JAMES AARON BOLLES

A recess was taken for half an hour (for informal consultation) and at its close another for half an hour more. Finally the Convention adjourned to the next morning.*

This is all that we learn from our primary authorities, the Journal and the *Messenger*. But the narrative of Dr. Bolles, who was a member, and a very active one, of this Convention, tells a great deal more. In 1834–5, as we have seen, the names of two very eminent clergymen, Drs. Whitehouse and Hawks, had been the only ones thought of. At this time they appear to be quite out of sight, though the latter appears in the *Messenger* as a possible candidate. We have seen that Dr. De Lancey had received some votes in the Convention of 1830 as the successor to Bishop Hobart; but the suggestion of his election *now* was undoubtedly due to the Rev. Augustine P. Prevost, Rector of S. John's Church, Canandaigua, a young clergyman of rare qualities of mind and heart, as well as excellence in pastoral work and teaching, who had been a pupil of Dr. De Lancey at the University of Pennsylvania, and in his preparation for Holy Orders.† The advice of Dr. Seabury (the eminent Editor of the *Churchman* of that day) was asked by two members of the Special Convention at Utica, and given decidedly in favour of Dr. De Lancey. The Hon. John C. Spencer, then in New York, being informed of Dr. Seabury's opinion, went at once to Philadelphia to see and "hear" Dr. De Lancey, and returned convinced that he must and *could* be elected. But the favourite with very many at this time was the Rev. Manton Eastburn, D.D. (afterwards Bishop of Massachusetts), then Rector of the Church of the Ascension, New York, as the successor of the elder Dr. Bedell, and considered one of the greatest preachers and pastors in the country. It need hardly be said that in a general way he represented the "Low Church" element in the new Diocese, (an element very strong, especially in Geneva and Rochester), and Dr. De Lancey the "High Church." But other considerations of course entered into the question. Dr. De Lancey was opposed not only as an "extreme High Churchman" (what different ideas would *that* phrase convey

* Journ. p. 17. *Gospel Messenger*, Nov. 10, 1838.

† Mr. Prevost was my own Rector, and I well remember hearing him say on his return from this Convention, with unmistakable gladness of heart, (to a deeply interested parishioner who, from her zeal and active part in all Church matters, was sometimes called "the Bishopess of the Western Diocese") "Ah, *I* got Dr. De Lancey for you!"

now !) but as "cold" and "aristocratic," of "Tory" ancestry, and anti-republican, etc.* What was said *per contra* about Dr. Eastburn has not come to light. His friends were quite confident of his election, but they did not rest on their oars. As soon as the Convention ended its evening session, a meeting was held which finally grew so excited that its chairman, Dr. Hale, (the most thorough gentleman that ever lived), "left the chair in disgust." Dr. De Lancey's friends seem to have been wiser, for they waited quietly,—no doubt in earnest prayer, like the Normans on the night before Hastings.

But the Council met in the morning with all seriousness and dignity; and after Matins, and an earnest address by the Bishop, resolved to proceed at once to the election. "Some moments were spent in secret devotions, and the Convention united with the Bishop in appropriate Prayers from the Liturgy."† Nothing is said of any nominations.‡ The Clergy voted first; *then* the Laity by Parishes. I have never seen any record of the actual votes cast for the candidates. The only fact on the Journal is the concurrence of both Orders on the first ballot, "in the election of the Rev. WILLIAM HEATHCOTE DE LANCEY, D.D., of the Diocese of Pennsylvania." The Rev. Benjamin Hale, D.D., seconded by the Rev. John M'Carty, offered a resolution, unanimously adopted, making the election of Dr. De Lancey unanimous.

A member of the Convention writes to the *Churchman* that Dr. De Lancey was elected by "a large majority." If so, it was more than his friends expected, knowing the strong feeling in favour of Dr. Eastburn.§ The election was of course a great disappointment to the

* See note on the DeLancey Family, p. 127 *infra*.

† The tellers for the Clergy were Dr. Shelton, Mr. Prevost, and Mr. William C. Pierrepont; for the Laity, the Rev. Kendrick Metcalf, Messrs. Charles H. Carroll and William B. Rogers. "The gravity, silence and good order which prevailed, must have shown to all present that whatever there might be of difference of opinion, all were moved by the sincerest desire to discharge their duty under a holy trust that the Great Head of the Church would guide them to the best result." (*Gospel Messenger*, Nov. 10, 1838.)

‡ Bishop De Lancey said to me at the election of Bishop Coxe in 1865, that "no nominations had ever been made in this Diocese."

§ Dr. Bolles says (and I have lately heard the same thing from the Rev. Gardner M. Skinner, then a Hobart student who was present), that as soon as the result of the election was announced, "one good woman (in the gallery, my other informant says) cried out, '*O, poor Dr. Eastburn!*' "

friends of the latter, but it was met for the most part in a thoroughly good spirit, the only exception, so far as I know, being in the utterances of a bitterly partizan sheet in Philadelphia which even the gentle Bishop White would not allow to come into his house.* None, indeed, were more thankful in later years for the choice of Bishop De Lancey than many of those who had worked most zealously for his opponent; none of them all more thankful than the good President Hale, who was till death the Bishop's devoted and loving friend.†

The Bishop-elect had become known to the Church as a man of mark in the very first years of his Priesthood. A graduate of Yale 1817, Deacon (Dec. 28, 1819) and Priest (March 6, 1822) under Bishop Hobart, and giving his first pastoral services at his own home at Mamaroneck, N. Y., he became in 1822, at twenty-five, by Bishop Hobart's suggestion, Bishop White's personal assistant at S. Peter's, Philadelphia (his only charge as Priest,‡ of which it used to be said that no Rector left it except for a bishopric), and was soon after chosen as Secretary of the Diocese and of the House of Bishops. The next year I find published in the *Christian Journal* an earnest address by him at a public meeting of the "Society for the Advancement of Christianity."§ In 1828, at the age of thirty, he became Provost (and Professor of Moral Philosophy) of the University of Pennsylvania, and a Doctor of Divinity of Yale, which *was* an honour in those days for a young man. He resigned the Presidency of the University in 1833, after five years' service which may be said to have saved that Institution,‖ and resumed his charge of S. Peter's, which

* The *Episcopal Recorder*, which in later years became the organ of the "Reformed Episcopalians."

† Dr. Shelton, who strongly advocated the election of Dr. De Lancey, often told afterwards of his meeting him, then a Yale College student, in passing near the old Westchester home of the De Lancey family with his own father (the Rev. Philo Shelton of Connecticut), who said of "young De Lancey," "He is destined to be a remarkable man, and to have a distinguished history." And this first impression was confirmed long after by Bishop Hobart's high regard for Dr. De Lancey. Dr. Rudd was another earnest and able advocate for Dr. De Lancey.

‡ It included, however, Christ Church and S. James, Bishop White being Rector of the three "united Parishes."

§ *Christian Journal*, July, 1823 (p. 218).

‖ "He saved its life," writes one who knew him intimately in Philadelphia, "reviving it from 18 students when he was elected to 131 when he resigned. As he often said, he never sought to do anything but save the Institution, and

he retained till he was called to Western New York; and he was followed through life by the affectionate regard of the people of that venerable parish, mostly of the highest standing in Philadelphia. The story of his Episcopate, briefly as it must be told here, will show something at least of those traits of character which called forth such undying affection and reverence in all who had the happiness to know him well.*

The Primary Convention ended its session with various resolutions providing for notification to the Bishop-elect,—for measures for his consecration in S. Peter's Church, Auburn, if practicable,—for the transfer of $35,000 for his support, from the Diocese of New York, as already arranged, and for Trustees of this Fund,—for necessary changes in the Constitution and Canons,—for the time of the annual Convention,—for instructions for the Incorporation of Parishes; and with thanks to the Acting Bishop and the people of Geneva.†

Dr. De Lancey was notified of his election on the next day after the Convention, and his acceptance of it is dated Nov. 15.

"The decided majority which elected me," he says, "and the gratifying unanimity with which all so readily concurred in the decision, fortify me in the belief that, although a stranger to many, I shall not only be received by the Diocese with cordiality, but experience in the discharge of my duties the forbearing kindness and cheerful co-operation which the consciousness of many deficiencies, and a proper view of the responsibilities of the office, make me sensible that I shall greatly need."

The Special Convention for the Consecration of the Bishop-elect met in S. Peter's Church, Auburn (where Bishop Hobart had laid down his office), on the Eve of the Feast of the Ascension, May 8,

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only yielded to the wishes of the first men of Philadelphia of that day in accepting its Presidency; and the University has never since fallen from the career on which he launched it."

* "In truth, it was a tremendous sacrifice for De Lancey to leave his dear S. Peter's and his vast circle of loving friends in Philadelphia, to accept the new-formed Episcopate of Western New York. Nothing but his Christian heroism, which forbade him to show cowardice in the face of the enemy, led him to do it, and with his splendid character, that was enough." These words from the Rev. John Brainard, D.D., come just as I have written the above lines.

† Journ. Primary Convention, 24-6.

1839.* Forty-three clergymen of the Diocese were present, of whom thirty-four had been members of the Primary Convention ; thirteen came from other Dioceses, (six from New York, including Drs. Berrian and Taylor, and two from Pennsylvania). Forty-four Parishes were represented by 103 Lay-Delegates. The first day of the Convention was occupied with Morning Service and a Sermon by Bishop H. U. Onderdonk, and later with organization and sundry arrangements for the offices of the following day : then followed an Address by the Acting Bishop of the Diocese, on the conclusion of his labours in it. the founding of a new parish (Grace Church) in Utica, the retirement of one of the oldest missionaries, the Rev. George H. Norton of Allen's Hill, the recent decease of another faithful missionary, the Rev. Seth S. Rogers, and the incorporation of the first Church School, "Hobart Hall," at Holland Patent, near Utica.

"And now, dear brethren," the Bishop concludes, "I have brought to a close the last Episcopal Address to be made to you. . . The memory of former years comes over me, when I was wont to take sweet counsel with you as part of a larger charge. They have passed, and have borne along with them dispensations and orderings of God's Providence which have led, rightly and for the best, to the severance which the services of tomorrow will complete. It will not, however, affect that union of my heart with you—and as of *you* I here recognize the beloved brother who is to be over you in the Lord —which, let me hope, not even death can sever."

The morning of the Feast of the Ascension, we are told, "opened brightly, and the throngs in the streets and places of public resort showed that an interesting and solemn scene was anticipated."

Of the ceremonial we have but the barest details, and can only imagine the accessories from our general knowledge of what church arrangements and services were in those days. "Morning Prayers were read by the Rev. Lucius Smith, and the Lessons by the Rev. George Upfold, D.D., of Pennsylvania, formerly of New York, a warm personal friend of the Bishop-elect." The Sermon was by the Bishop of New York, on "The Episcopal Office," from II Cor. XI. 28. "Beside those things that are without, that which cometh upon me daily, the care of all the churches." It was substantially a plea for

* From November to May seems a long time. But such were the delays of travelling and of mails in those days, that the consents of Dioceses and Bishops, few, comparatively, as they were, were not all received till February.

"the great Catholic principle of reverencing and studying tradition as leading to a correct understanding of the Rule of Faith," and its necessary consequence in the maintenance of the Historic Episcopate in the Church. To the Bishop-elect was the congratulation that he was to be accompanied and aided by a zealous, affectionate, and devoted clergy, and that the Apostolic mantle fell on him where it was laid down by the beloved Hobart.*

The Presiding Bishop, Dr. Alexander V. Griswold of "the Eastern Diocese," was the Consecrator, assisted by the Bishops of Pennsylvania (Henry U. Onderdonk), New York (Benjamin T. Onderdonk) and New Jersey (George W. Doane). The Bishop-elect was presented by the Bishops of New York and New Jersey, and attended by the Rev. Pierre P. Irving, of Geneva, and the Rev. Augustine P. Prevost, of Canandaigua. Three hundred of the Clergy and Laity present received the Holy Communion, in which all the five Bishops assisted.†

On re-assembling at four o'clock, the Committee to whom the farewell address of the Acting Bishop was referred reported a grateful acknowledgment of his services; the Rev. Mr. Proal addressed him in behalf of the Convention; the Bishop made "a brief and affectionate reply," and vacated the Chair, to which Bishop De Lancey was conducted with an address from the Rev. Dr. Rudd, to which the Bishop replied at some length, setting forth very fully and clearly the Divine Constitution of the Church as "the Pillar and Ground of the Truth," and the true ideal of the Episcopal office.

"The erection of this portion of the State into a separate Diocese," he concludes, "has thrown it to a great degree on its own resources for Church objects. I have utterly mistaken the character and means, the energy and liberality of the Diocese over which I am to preside, if it be not found adequate, with God's blessing, to the exigencies of this new position. Doubtless it will become us to meet them with resolute minds, with liberal hearts, and with open hands. The Church in this State has hitherto moved forward with gigantic strides, thrilling the hearts of Churchmen with joy, and extorting admiration from all sections of our Zion. With majestic dignity, and a calm and prudent piety above all praise, she has apportioned this her favourite

* The Sermon and those preached on the same occasion by three others of the Bishops, are given in full in the Journal of the Special Convention.

† *Gospel Messenger*, May 18, 1839.

daughter, and assigned her to a separate and independent household. What is it now that demands our united efforts, prayers and liberality? That the Church in this Diocese may grow in holiness, zeal and numbers, exemplifying in her unity and peace the power of the Gospel, combining the hearty and strenuous efforts of both Clergy and Laity in support of her distinctive principles and true interests, making daily inroads on the territories of sin and Satan, carrying forward God's design of saving and enlightening a benighted and perishing world, and commending herself to them that are without for the soundness of her doctrine, the steadiness of her worship, the faithfulness of her Ministry, and the exemplary characters and lives of all her members. To this end let us unite our prayers and efforts."

Resolutions followed of thanks to the Presiding Bishop for appointing the Consecration within the Diocese, with a gift of $100 for his expenses; for a Committee "to devise ways and means to support travelling missionaries to visit individuals and families remote from places of public worship;" of thanks for hospitalities, etc. At the Evening Service Bishop De Lancey preached his first Sermon in the Diocese on "Personal Holiness in the Ministry." Those who can remember Bishop De Lancey's preaching will recognize in this discourse the model of exactness in construction and elegance in language from which he hardly ever varied.*

The Bishops in attendance, by permission, placed on the Journal "their grateful acknowledgment of the kind reception and cordial hospitalities that have met their visit to the village of Auburn."

In the final adjournment of the Convention, the Bishop expressed his grateful emotions at being "at home" in the Diocese by the cordial welcome with which he had been received, and his intention to commence a primary visitation as soon as the removal of his family would allow. His first appointment, however, was at Geneva, where on the following Sunday he preached twice and confirmed thirty-one persons; the next day he visited Syracuse, and on Wednesday Utica, going thence to Philadelphia to arrange for removing his family to Geneva, "where for the present he had determined to reside."

But finding that it would be some time before a house could be ready for them, he returned to the Diocese and began his primary visitation at once in Oneida county. This first visitation continued from June 20 to Sept. 29, 1839, including 65 parishes (out of 96 in

* It is one of the four Sermons appended to the Journal.

the Diocese) in which he confirmed 482 persons. It was not interrupted by the removal of his family to Geneva on the first of September.*

NOTE ON THE FAMILY OF BISHOP DE LANCEY.

ETIENNE (or STEPHEN) DE LANCEY, son of the Seigneur Jacques De Lanci and Marguerite Bertrand of Caen, Normandy, and sixth in descent from Guy, Vicomte De Lavail and Nouvian, A. D. 1432,—born Oct. 23, 1663, fled (as a Huguenot) in July, 1686, to New York, died there 1741, buried in Old Trinity churchyard (being a vestryman of Trinity Parish); married, Jan. 23, 1700, Anne, dau. of Stephanus Van Cortlandt (first Mayor of New York,) and Gertrude Schuyler, b. 1677, d. 1742. Their eldest son was

Lieut. Gov. JAMES DE LANCEY, b. 1703, d. 1760, m. Anne, dau. of Col. Caleb Heathcote, who d. 1779.

JOHN PETER DE LANCEY, third surviving son of James, b. July 15, 1753, d. Jan. 30, 1828, of Heathcote Hill, Mamaroneck, N. Y., m. Sept. 28, 1785, Elizabeth, eldest dau. of Col. Richard Floyd, b. 1759, d. 1823. Their children were

1. *Anne Charlotte*, b. Sept. 17, 1786, d. May 29, 1852, m. Dec. 10, 1827, as 2d w., John Loudon M'Adam (inventor of M'Adam roads) who d. Nov. 26, 1836. No issue.

2. *Thomas James*, b. Aug. 12, 1789, d. Dec. 22, 1822.

3. *Susan Augusta*, b. Jan. 28, 1792, d. Jan. 20, 1852, m. Jan. 1, 1811, James Fenimore Cooper, of Cooperstown, N. Y., b. Sept. 15, 1789, d. Sept. 14, 1851. Their 2d son was Paul Fenimore Cooper, b. 1824, Hobart Coll. 1844, d. April 24, 1895; and the 2d dau., Susan Augusta, was the author of "Rural Hours."

4. *Maria Frances*, b. Aug. 3, 1793, d. Jan. 17, 1806.

5. *Edward Floyd*, b. June 18, 1795, d. Oct. 19, 1819.

6. WILLIAM HEATHCOTE, b. Oct. 8, 1797, d. April 5, 1865, Yale 1817, D.D. 1828, LL.D. Union 1847, D.C.L. Oxon. 1852, first Bishop of Western New York 1839–65, m. Nov. 22, 1820, Frances, 3d dau. of Peter Jay Munro (s. of the Rev. Harry Munro, D.D., last Rector of S. Peter's, Albany, under the Crown, and Eve, dau. of Peter Jay of Rye and Mary Van Cortlandt, and sister of Chief Justice John Jay), and Margaret, dau. of Henry White and Eve Van Cortlandt of New York,—b. Jan. 9, 1797, d. March 30, 1869. They had 5 s., 3 daus.

(1.) Edward Floyd, b. Oct. 23, 1821, Hobart 1843, res. 1903, Ossining, N. Y.; m. Nov. 16, 1848, Josephine Matilda, dau. of William Steuben De Zeng of Geneva, who d. June 5, 1865.

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* In the Journal of the Semi-Centennial of 1888 will be found (p. 13) an interesting note from Dr. Anthony E. Stocker, who accompanied the Bishop and was with him constantly for some time on his first coming into Western New York. "No one could be so intimate with him," he says, "without an ever-increasing love and respect for him; and with joyful truthfulness I can say, he was in all his going out and coming in, a man of God."

WILLIAM HEATHCOTE DE LANCEY
First Bishop of Western New York

(2.) Margaret Munro, b. Feb. 1, 1823, d. Jan. 6. 1890, m. May 6, 1852, Thomas Fortescue Rochester, M.D., LL.D., of Buffalo, Hobart 1845, who d. May 24, 1887.

(3.) Elizabeth Floyd, b. 1825, d. y.

(4.) John Peter, b. May 30, 1828, d. June 22, 1870, m. June 11, 1863, Wilhelmina V. Clark.

(5.) Peter Munro, b. 1830, d. Oct. 18, 1849.

(6.) William Heathcote, b. 1832, d. y.

(7.) Frances, b. 1834, d. y.

(8.) William Heathcote (2), b. May 2, 1837, Hobart 1856, res. New York; m. Sept. 6, 1860, Elizabeth Des Brosses Hunter.

7. *Elizabeth Caroline*, b. March 4, 1801, d. Feb. 25, 1860, unm.

8. *Martha Arabella*, b. Jan. 10, 1803, d. May 21, 1882, unm.

CHAPTER XXII

WESTERN NEW YORK IN 1839

BISHOP De Lancey found his new Diocese a fairly compact wedge-shaped territory, 230 miles from east to west, 170 north and south at the east end, and about 85 at the west, containing 21,463 square miles. The four corner parishes were Sackett's Harbor on the northeast, Binghamton on the southeast, Westfield on Lake Erie, and Lewiston on the Niagara River. On this area was a population (in 27, now 29 counties) of about eleven hundred thousand, not far from one-half the whole people of the State at that time. Buffalo and Rochester, the only two cities, were about the same size, each having about 18,000 inhabitants. There was not a hundred miles of railroad in the whole Diocese ; the Erie Canal was for many purposes by far the best thoroughfare. The Diocese had 67 Priests and 8 Deacons, all but 8 in parochial or missionary work ; 5 candidates for Orders ; 96 parishes and missions, with 70 church buildings, and a little more than 4,000 communicants, averaging some 40 to a parish.

Two-thirds of the parishes were missionary stations, aided temporarily by a grant from the Diocese of New York ; the whole amount contributed from the Diocese itself for its own missionary work in its first year was $761.00. It is to be remembered that Western New York never received anything for this work from outside the State of New York. Only one parish could be called a large one, S. Luke's, Rochester, reporting 400 communicants ; Geneva and Utica came next with 154 and 151, S. Paul's, Rochester,with 118, and S. Paul's, Buffalo, and Oswego, with about 100.*

The Bishop's first work at the conclusion of his visitation of 1839 was to establish some effective method of maintaining and expanding the missionary and educational work of the Diocese, towards which only 40 of the 96 parishes had given anything that first year. The system proposed by him and adopted then is the same which has been in operation to this day ; the Bishop and Standing Committee

* These reports of communicants are for 1839, nearly a year after the erection of the new Diocese.

constituting a "Board of Church Objects;" the parishes making monthly offerings for "Missions, Education, the Expenses of the Convention, the Distribution of Bibles, Prayer-Books and Tracts, and the increase of the Episcopal Fund." The immediate effect of this plan was the increase of missionary offerings to $1,461 the second year, and $3,170 the third year. These offerings took the place, for the time being, of what had been received from the Diocese of New York, and so did not provide for any great or immediate expansion of missionary work; but they did at once place the diocese on a basis of self-support, which was obviously the first thing to be done. I have said elsewhere that "how deeply the Bishop felt the importance of this work, how carefully all its details were studied by him, how the condition, wants, prospects and trials of each mission and missionary were always borne upon his mind and heart, none who knew him personally can forget. How he would labour to build up the Church in this or that feeble or almost desert place, not only by visits and correspondence, but by large contributions from his own small means. It was sometimes thought and said that he exalted this diocesan work at the expense of larger interests of the Church; but the records of his Episcopate show that during its twenty-seven years, the offerings of the Diocese for objects exterior to itself were more than for its own missions, and that they increased fourfold, while those for diocesan objects trebled."*

The Bishop's conclusion as to a place of permanent residence is thus stated by him at the close of his second annual Address (1840):

"Having had an opportunity of visiting all portions of the Diocese, and of thus forming a judgment of the best location for convenience in the discharge of my duties, and for intercourse with the various parts of the Diocese, and having ascertained the general sentiment in regard to the point, I find that my own judgment concurs with the predominant opinion in the Diocese in favor of fixing my permanent residence at Geneva, Ontario County, as a position combining, in its centrality, accessibility, and power of reaching and influencing the Church mind through the College there situated, more advantages than any other of the many beautiful and attractive cities and villages with which the Diocese abounds. The cordiality with which my residence would have been welcomed in every place, and the unobtrusive deference which has left me to an unfettered exercise of my own judgment and sense of duty in the selection, have been pecul-

* Semi-Centennial of W. N. Y. p. 26.

iarly grateful to my feelings. I shall continue to reside there, unless prevented from so doing by the difficulty of renting a suitable house for the accommodation of my family."*

The "hired house" in which the Bishop and his family lived during their first fourteen years in Geneva, was a pleasant cottage-like brick building on the lake side, with sufficient though not "ample" ground for a little lawn in front, and descending the high bank of the lake in the rear. The house, somewhat changed, is now the home of Mr. S. H. Ver Planck, 803 Main street. It was certainly a very modest residence for a Bishop even in those days and in Geneva; but it was, I presume, fairly comfortable, and was very pleasant to those who saw it only as the Bishop's guests. To such, the abiding memory of that house and its successor will ever be the simple yet refined and charming hospitality, without a particle of effort or pretension, which it gave to all who had the shadow of a claim to it, and most likely to a good many who had not even that. To the Bishop's own charm of manner and conversation were added the cordial and thoughtful *housemotherliness* of Mrs. De Lancey, which never failed to make his guests thoroughly at home with a sense of personal welcome.

There was some feeling in the Diocese that the Bishop ought to have some better home than a hired house, and at the Convention of 1841 a committee was appointed to consider the subject.† They reported resolutions to the effect that "the Convention are sensible of the importance of providing a more convenient and permanent residence" for the Bishop, and consulting his wishes as to its location; and appointing another committee to endeavour to raise funds for procuring such a residence, and paying meantime the rent of the Bishop's house.‡ That Committee reported next year (1842) that they had raised only $234 out of $400 necessary for the rent, and recommended raising a fund of $10,000 by subscriptions of $100 or more, in five annual instalments, out of which the rent should be paid till the Diocese was ready to build a house. Without adopting this plan, the Convention continued the Committee to raise the $400 and deficiency

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* Journ. W. N. Y. 1840, p. 37.

† Dr. Shelton, Dr. Gregory, W. S. De Zeng, W. C. Pierrepont, H. E. Rochester.

‡ Journ. W. N. Y. 1841, p. 50.

GENEVA FROM SENECA LAKE

for the next year, and ascertain whether a suitable house could be obtained in Geneva for a term of years,—it appearing that he was at present only a tenant from year to year.* But in the following year the subject was effectually disposed of in the Bishop's Address.

"It will be recollected," he says, "that at the meeting in 1841, in Utica, the subject of providing a residence for the Diocesan, unsolicited on his part, was brought before the Convention. The movement was against my own privately expressed judgment as to the feasibility of the plan by any action of the Convention, in consequence of my conviction that local prejudices and discordant views of the bearing of the measure would be an obstacle to its success. From similar views I had objected to such a movement in the Convention at Buffalo.

"The result arrived at in 1841, was to substitute for present action, the assumption of the rent of a house for the Diocesan, and the appointment of a Committee to report to the next Convention. In 1842 the action was to postpone the consideration of the subject to the present Convention, and to direct the Committee to provide for the arrears and current payments of the rent of the house for the Diocesan. The mode adopted (apparently the only one open to the Committee) for raising the proposed sum, was calculated to bring the object into injurious collision, as I thought, with our monthly collections for Missions and other Church objects, and very soon after the rising of the Convention I requested the Committee to take no further proceedings in the matter. They had however addressed a circular to the parishes; but at my request the subject has been no farther pressed. The amount raised during the year ($194.87) I have requested the Treasurer to transfer to the Missionary Fund of the Diocese, as there was a deficiency in that fund to meet the demands of the Missionaries for the July payments. The balance to be raised, about $350, I remit to the Convention. And believing that when any steps are taken in regard to this object, they had better be taken by private individuals independently on the Convention, before whom, from diversity of views and local feelings, the subject will be likely always to prove a disturbing one, I request that the whole matter, as far as Conventional action is concerned, may be dropped. That private munificence may, and in due time will, adopt some effectual measures in this matter, I am fully persuaded.

"If a subscription by one hundred individuals of $100 each, payable in four years, in annual instalments of $25, or some similar plan, would secure the amount to be raised, I think in due time it will be

* Journ. W. N. Y. 1842, p. 62. The house then occupied by the Bishop belonged to Capt. Samuel W. Swift, a cousin of the late Gen. Joseph G. Swift of Geneva, who only resided in it for two years, from 1836 to 1838.

done. An experience of four years has satisfied me that while the three items of house-rent, travelling expenses, and postages, exhaust so large a portion as one thousand dollars of the proceeds of the Episcopal Fund, and the Diocesan is subjected to other unavoidable claims and expenditures arising from his official position, the existing provision for his support will be inadequate without resort to private means.''*

''Whereupon, on motion, the Committee were discharged from the future consideration of the subject.'' The total income of the Episcopate Fund (and *all* that the Bishop received from the Diocese at this time, and for many years afterwards) was $2,485 ; so that aside from house-rent and other official expenses mentioned in his Address, his actual Episcopal income was less than $1,500. After the Convention of 1843, ''an effort was made by a number of gentlemen residing within the Diocese to increase the Fund by voluntary subscriptions to the extent of $10,000,'' and about $4,000 was subscribed payable in four annual instalments. Subsequently, by a Committee appointed by the Convention, but chiefly by the personal efforts of the Rev. James A. Bolles, D.D., and the Rev. William B. Ashley, D.D., successively Chairmen of this Committee, the Fund was gradually increased till it amounted in 1858 and later to a little more than $50,000. But nothing more was done about providing a residence for the Bishop. In 1853 he removed to a house which he had bought, a little north of the College, now No. 616 Main St., in which he resided for the rest of his life, and which is still substantially the same, a plain two story brick house with a central hall, whose front rooms were the ''parlour'' on the north, and the Bishop's study on the south ; a very small grass-plot in front, and a garden in the rear ; often, after his taking possession of it, called with a pleasant sense of incongruity, ''the Palace.''† It was plain and modest inside, with its old-fash-

* Journ. W. N. Y. 1843, p. 33. The Bishop had alluded in his Address of 1839 to the importance of increasing the Episcopate Fund to provide ''for an expanding Church, in a land rapidly increasing in population, and where augmented expenses of living must of necessity proceed *pari passu* with the growth of the country, and where a few years to come will find us as much in advance of the present period as the present period is of a few years now past.'' (Journ. 1839, p. 28.)

† In 1839 the Bishop replied as follows to a communication from the Vestry to S. Peter's Church, Auburn, asking him to accept the Rectorship of that Parish :

''I could fully appreciate the force of the several reasons urged by the Committee in favour of my acceptance of the important post offered to me, and feel

ioned substantial furniture brought from Philadelphia, but thoroughly comfortable and home-like.

The first form of Parochial Report, applying alike to Parishes and "Missionary Stations" (most of which were also organized parishes) was adopted at the Convention of 1839. A form had been adopted by the Convention of New York as early as 1834, but did not include the reports of diocesan Missionaries. Up to that year the Parochial Reports, and "extracts" at least from the Missionary Reports, were regularly read in the Convention, as was required by the Canons of the General Convention from 1804 to 1832, from which latter year "such parts of them as the Bishop shall think fit" were to be read and entered on the Journals of the Convention.* This change left the reading and printing of the Parochial Reports entirely in the hands of the Bishop, where it remains to this day, except that the present Canon substitutes "may" for "shall" so far as the reading is concerned. From that time on, it was customary for many years to resolve each year that "the reading of the Parochial Reports be dispensed with, and that they be appended to the Journal of the Convention," both of these proceedings being *ultra vires* according to the Canons of the General Convention.† The form of Parochial Report

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extremely gratified by the honour done me in the choice; but having been elected to my present office under circumstances which would preclude my assuming any parochial connexion without the previous consent of the Convention of the Diocese, I have no alternative but to decline. Even, however, could I obviate the difficulty thus referred to, I find the duties of the extensive charge with which I am entrusted, as Diocesan, quite as much as my health and strength are likely to bear. To the labour of visitations is added an increasing correspondence with all parts of an extended and growing Diocese, together with the duty of preparing such counsel and instruction as its necessities may from time to time exact. Hence in the Parish I should have little time for aught else but occasional services, and my connexion with your church would sink into a mere formal one, alike unsatisfying to myself and unedifying to the Parish. I need not assure you that a residence in your beautiful village would be very agreeable to me and my family, and I cherish a warm sense of the kindness and courtesy already experienced there." [From the original letter dated Geneva, Oct. 22, 1839, through the kindness of the Rev. Dr. Brainard.]

* Journ. Gen. Conv. 1832, p. 118 (Canon XLIX).

† Later, the action was made still more irregular by directing *at the close of the Convention* "that the Clergy present their Parochial Reports to the Rt. Rev. the Bishop," whereas the Canon requires that they shall be presented "on or before the first day of every Annual Convention." (Journ. Gen. Conv. 1853, Canons, p. 70.)

was long afterwards amended and greatly improved on the report of a Committee of which the present Bishop of Maryland was Chairman. I have it from Bishop De Lancey that the Triennial Reports of Western New York were exhibited in the General Convention as a model for all the Dioceses.

A resolution offered in the Convention of 1839 for the appointment of "travelling missionaries," failed of any result simply for want of means, the Diocese having then and long afterwards all and more than all it could do to sustain the Missionaries who were in charge of parishes. It was renewed in 1844 and 1850, combined with a proposed amendment of the Canons which would have taken from the Board of Missions the appointment of all missionaries except itinerants; the real reason for this last change being the desire to diminish or wholly destroy any influence which the Bishop might be supposed to have in the choice of rectors for the smaller parishes. The Bishop gave his views quite fully and fairly in his Address of 1851, and as the Diocese sustained him almost unanimously, the project came to nothing.*

The Bishop brought before the Council of 1839 the importance of providing a parsonage in every parish, and in the country, "a few acres of land attached to it" for a glebe. No action, beyond a resolution of approval, was taken by the Convention, but after several years the country parishes began to acquire rectories, and in 1847 the Bishop states that thirty are thus provided.

The subject of a Diocesan depository for Sunday School books was reported upon by a Committee appointed at the Primary Convention, but resulted only in a resolution recommending the clergymen in Utica, Geneva, Rochester, Batavia and Buffalo, to use their influence to engage some bookseller in each of those places to keep on hand a supply of Church books and tracts.

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* Journ. W. N. Y. 1851, pp. 44, 59.

CHAPTER XXIII

FIRST VISITATIONS: DIOCESAN FUNDS

IN his Address to the Convention of 1840, the Bishop reported that he had visited 72 of the parishes (10 of them twice or oftener) and 20 places where the Church was not organized; had ordained two Deacons and 5 Priests, admitted or received 5 Candidates for Orders, consecrated 2 churches, received 9 clergymen and transferred 4, and confirmed 441 persons; that there were now 75 places calling for the service of Missionaries (54 of them organized parishes), but only 38 missionaries actually at work: making "the largest Diocesan missionary establishment in the United States," with which "no missionary effort in any Diocese except the neighbouring one of New York, could be compared either in number or prospects." He regarded Diocesan missions therefore as "the sheet anchor of the Church amongst us;" a field immediately around us "white unto the harvest," in which could be seen before our eyes "the very finger of Providence pointing us to the sphere of duty;" which had therefore a primary and higher claim upon us than any wider field. That the Diocese appreciated this was evident from the fact that in a year of almost unexampled scarcity of money and of wide complaint of financial pressure, the plan of monthly collections for Church objects had brought in $4,130, more than four times the amount of the preceding year, although in nearly one-fourth of the parishes and missions no collections had been made,—more, as the Bishop thought, for the want of a clergyman to introduce them than for any other reason.*

* It was on this visitation that the Bishop had his first experience of Episcopal work among the hills of the "Southern Tier." Mr. Walker Bennett, whom I have mentioned above (p. 52) as a pioneer Churchman at South Danby, was conveying him to that place "in the only possible way in those days, with a team through the forest. The horses were young, and the road was 'corduroy,' and they came to grief. When Mr. Bennett had picked himself up and gathered up the fragments, he looked around in great alarm for the Bishop, whom he found a little way off in the wood on his knees," doubtless giving thanks for his preservation. The story is told me by Mr. Bennett's daughter, now the wife of Canon Ogden of Portland, Me. He himself tells how he became a Churchman in the admirable "Letters of a Farmer" in the *Messenger* of 1827. He d. Feb. 6, 1842.

During this year, by the cordial co-operation of the Diocese of New York, an arrangement had been completed by which Western New York, in assuming the whole charge of its missionary work, would receive from New York, *first*, an annual contribution for four years on a sliding scale,—$4,000, $3,000, $2,000 and $1,000,—and secondly, the whole of the "Permanent Missionary Fund" of New York, amounting then to $10,150, with an annual income of $660.50. By this generous provision the new Diocese was not only enabled to adjust itself gradually to its needs, but also to begin with the nucleus of an endowment which has called forth gifts and legacies to increase it, and has from time to time been of great service—whatever may be thought of missionary endowments in general—in "tiding over" times of scarcity or disaster.*

The most notable work of the Convention of 1840 was the founding of "The CHRISTMAS FUND for Disabled Clergymen," in response to the Bishop's appeal in his Address, in which he deplored

"The utter want of any provision by the Church for her aged, infirm, or superannuated clergy, who, having borne the heat and burden of the day, are often, as age and debility comes upon them, cut off not only from the sphere of usefulness but even from the very means of subsistence. Christian liberality has provided no retreats for this class of persons. Comfortable asylums open their doors to the disabled soldier and sailor of the State; . . but for the Soldier of the Cross, worn out in the service of the Church, or bowed down by disease arresting him sometimes in the midst of usefulness, nothing is provided. How long shall this reproach continue? May God put it into the heart of some one to devise the plan, or to furnish the means for making this much needed provision *in the Church at large*, for the venerable brethren whom younger and more active men are crowding from the field of labour!

"Such a suggestion and such an effort will originate in our youthful Diocese with extreme propriety."†

The Bishop then goes on to suggest that each clergyman, or the wardens of vacant parishes, undertake to raise "at least" five dollars at Christmas for this object, to be appropriated by a Committee

* The portion of this Fund held by the present Diocese of Western New York was reported May 1, 1903, as $32,592.40; that of Central New York in 1898 as $20,453.93.

† The Christmas Fund of Western New York appears to have been the earliest diocesan action of this kind. A similar fund was established in the Diocese of New York the next year, at the suggestion of Bishop Onderdonk.

of Laymen to disabled clergymen of the Diocese, on the Bishop's certificate of disability and past service; no beneficiary to receive "for the present" more than $200 a year.*

The plan was adopted at once by the Convention, precisely as outlined by the Bishop, and continued substantially unchanged during his lifetime. The idea of such a provision for aged and infirm clergy had been suggested more than once by communications in the *Gospel Messenger* as early as 1834; but the Bishop himself in his Address of 1854 tells how it occurred to him. The Rev. Nathan B. Burgess, ordained in Connecticut in 1801, and a missionary of Western New York from 1835,

"Applied to me," the Bishop says, "in 1840, at the age of 70 years, for a missionary parish. I recommended him to three or four. He visited them. The next time I saw him he said to me, 'Bishop, they all tell me I am too old. They want a young man. I can get no parish. There is no provision in the Church for old clergymen. I and my family must go to the county poor-house. I must die there.' It was this sad case which in 1840 prompted my suggestion to the Convention, of 'the Christmas Fund for Disabled and Superannuated Clergy,' of which this Reverend brother became at once a participant at $200 a year."†

The Bishop thought that "the sum of four or five hundred dollars" might be raised by the offerings of the first year; but they amounted to $1007.79, of which $700 was at once appropriated to four beneficiaries. The annual offerings after this increased slowly, averaging for the first ten years from 1840, $1061.45; for the next decade, 1851–60, $1544.29; and for the last eight years of the undivided Diocese, 1861–8, $2002.38. During these 28 years the Fund received in all $50,810.51, of which a little more than $42,000 appears to have been from Christmas offerings, the remainder mostly from interest on unexpended income. The appropriations to beneficiaries for the same time were $37,800.00, leaving a surplus fund of $13,010.51. The average annual grant to each beneficiary during that time was $169.50, no clergyman receiving more than $200 a year up to 1864. The consequence of this policy was the gradual accumulation of a considerable permanent fund, and a corresponding diminution of interest and contributions on the part of the parishes. In the first

* Journ. 1840, p. 34.

† Journ. 1854, p. 27. Mr. Burgess died at Utica, March 20, 1854, aged 82 years.

year the offerings averaged 22.5 cents per communicant; twenty years later, with greatly increased wealth in the Diocese, they had gone down to 14.5 cents, and the diminution has continued to this day, the offerings of 1902, and for five years past, averaging less than six cents per communicant, although the appropriations have been on a more liberal scale for a number of years past, and although the scope of the Fund was enlarged in 1865 to take in the widows and orphans of Clergymen. It is no more than just to the Trustees of Bishop De Lancey's time to say that their management of the Fund so as to leave a considerable annual surplus had his full approval; for, generous as he was in giving from *his own* scanty income, he was careful and provident almost to a fault where any trust was concerned. There can be no question that the Churchmen of the Diocese would have given more freely both to the Christmas Fund and to Diocesan Missions, if their offerings had been expended more freely.*

In the Convention of 1840 a report was presented by the Rev. C. S. Hawks, as chairman of a Committee appointed the year before "to recommend a suitable plan for the foundation of new parishes." The real subject of the plan, however, was the building of new churches, and providing from them an income for parish support. The almost uniform practice up to this time was to "sell" the pews in the new church partly or wholly as an equivalent for sums given or promised towards its erection; sometimes with a reservation of the right of the Vestry to "tax" such pews, to a certain or uncertain amount, for parish expenses (including the salary of the clergyman), sometimes without any such reservation. In the latter case the pew was supposed to be the property of the buyer in fee simple, whether occupied or not, and was actually in some cases rented by him for

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* In 1864 (the last year of the Civil war, when three dollars in current money were worth one in gold) application was made to the Trustees of the Christmas Fund for an increase of the annuity (of $200) to $250, the amount allowed by the Canon, for the oldest clergyman of the Diocese, with a family of four persons dependent on him, and with little or nothing of their own except their house. The answer received (from the late Mr. William B. Douglas, himself one of the most generous givers for all Church work that the Diocese ever had) was a most kindly expressed and undoubtedly sincere regret that "the condition of the Fund would not allow of any increase of appropriations." That year the Trustees report as appropriated from the Fund to six clergymen, $1,200, *and added to its principal* $1,594.64. (Journ. 1864, p. 56.)

JOHN ADAMS OF LYONS

his own benefit, or kept unoccupied at his discretion.* In one case it is said that the Vestry, finding themselves powerless to provide a revenue from the pews thus "sold," allowed the church to be seized and sold for debt, and so freed themselves from all obligations to the pew-holders, becoming by purchase the owners not only of their church but of its sittings.† There had been thus far no decision of the courts recognized, or generally known, preventing such virtual alienation of Church property, and the Committee in their report of 1840 admit that under such "sales" the purchaser did acquire a title in fee simple of which he could not be dispossessed. They only recommend that "new parishes be prevented from falling into this difficulty" by providing that on the erection of any church, a plan of the same shall be made with the value of each pew affixed "as the basis of all future taxation;" that the sums subscribed for building the church shall not be considered as "given," but "as money loaned and to be refunded in pews in such manner and under such restrictions, and subject to the payment of such rents and charges as the wardens and vestrymen may direct." Such assessment never to go outside of a certain maximum and minimum, and if unpaid for two years, "the fee simple in the sitting to remit [revert] to the Corporation." The plan was adopted as reported, and remained as the recommendation of the Convention till 1852, when, as we shall see later, it was superseded entirely by action looking to the gradual adoption of free seats. It need hardly be said that at this time "free churches" were almost unknown in this country, as a principle or system. As a matter of fact, there were several small churches in the Diocese, in which the seats had been always free,‡ the clergyman's salary, such as it was, being provided by a subscription; but more often such a subscription was the method of support where the pews were "owned," or supposed to be, and paid no tax.

The plan of support adopted in 1840 was therefore an improvement on the past, so far as it went. A few years later decisions were given in the Supreme Court of New York—one very notable one in

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* This was the case, I remember, with a pew in Trinity church, Geneva (the present building), for some years.

† I say "it is said" because I am unable to give the authority for this instance; but I have no doubt of its truth.

‡ See note on Trinity Church, Fayetteville, p. 110 *sup.*

1849 on the enlargement of S. Peter's Church, Auburn—recognizing the old principle of English law that the Vestry of a parish were properly Trustees, not absolute owners of its real estate, nor in fee simple except for the definite purposes of their trust; that they had no power to make an actual "sale" of a seat in church, but only the right of occupying such seat (whether perpetual or limited in time), subject to such conditions and assessments as might be imposed, and that a "deed" for a pew without reservation of power to assess the same was void in law; further, that the right so acquired by a pew holder might be destroyed, and without compensation, by the alteration or destruction of the building, unless protected by special agreement. All this, familiar and obvious as it seems to us now, was, I presume, utterly unknown to the Convention of 1840; and by most of its members, certainly, free churches were equally unheard of.*

The Consecration of Grace Church, Lyons, Wayne county, Jan. 14, 1841, deserves special mention as the successful completion of the first church in the Diocese of something like pure Gothic architecture of the latest (Tudor) period, at a cost of $11,000,—a great undertaking in those days for a small though prosperous village in which the Church had been permanently organized only three years, and now numbered but fifty Communicants.† "It is a model," says the enthusiastic correspondent of the *Messenger*, "which every congregation possessing the ability would do well to adopt; a simple Gothic structure of stone, presenting an appearance of massiveness and solidity peculiarly appropriate to a sacred edifice. The interior is beautifully arranged and completely finished, and the chancel, for elevation and spaciousness, deserves imitation." The constructive "chancel" was in fact arranged like that of S. Luke's, Rochester, with an immensely high pulpit against the wall, and doors both *in* and on either side of it opening into the vestry-room, in the rear, each

* See on all this subject, Hoffman, Law of the Church, 1850, pp. 254–8. The subject is also treated, but imperfectly, in his Ecclesiastical Law of New York, pp. 243–54, and in White's American Church Law, 1898, p. 164. Journ. W. N. Y. 1840, p. 44; 1851, p. 57; 1852 p,. 67.

† The designs were furnished, we are told (*Gospel Messenger*, Jan. 23, 1841) by Mr. James De Lancey Watson of New York. The late Mr. John Adams of Lyons told me that they were the result of careful study of country churches in England. The church had of course the faults of plan and arrangement belonging to its day (it has since been greatly enlarged and improved), but was certainly a long step in advance for Western New York.

one of which was on one occasion tried in succession by one of the most accomplished and most painfully bashful clergymen Western New York ever saw,* before he succeeded in reaching the exalted station of the Preacher of that day.

The Rector under whom this good work was achieved—the Rev. Samuel Cooke, later Rector of Trinity Church, Geneva, and S. Bartholomew's, New York, is still living, now (1903) the one survivor of all the Clergy of Western New York at the organization of the Diocese.† He was nobly sustained in this work by a little band of Churchmen who for years afterwards made Lyons almost a model parish; foremost among them all JOHN ADAMS, who in example of personal character, home life, and devotion to the Church, deserved and gained the love and reverence of all who knew him. With him were such men as Ambrose Spencer, Gen. William H. Adams, Dr. Hiram Mann, A. D. Polhamus, and later, James C. Smith and De Witt C. Parshall,—names which can never be forgotten in the annals of Western New York.‡

* Edward Bourns, LL.D., then a College Tutor in Geneva, afterwards many years President of Norwich University, Vt.; an Irishman, affectionately called "Teddy" by his students, as noble and genial in character and disposition as he was quaint and singular in person and manner.

† Now, by the decease of Bishop Clark, Senior Priest in the United States. (Sept. 7, 1903.)

‡ In the next number after the description of the new church at Lyons, the *Messenger* gives (from the Boston *Christian Witness*) a long and exceedingly interesting letter from the Bishop of Vermont (John Henry Hopkins) describing minutely the arrangements of "Mr. Newman's Chapel" at Littlemore, apropos of a "good natured controversy" then going on about the use and position of the "reading desk," which was just beginning to be felt as neither useful nor ornamental, and was soon after removed from several of the churches in the Diocese, leaving the altar, still in front of the pulpit, as the place for Morning and Evening Prayer as well as the Holy Communion. The Littlemore chapel had evidently made a strong and favourable impression on the Bishop, although he does not commit himself to approval of all its details. *Per contra*, the next page gives part of a sermon on "Clerical Robes" by a former W. N. Y. clergyman (and very thorough-going Churchman),—the late Dr. F. H. Cuming,—in which he dilates to his heart's content on the appropriate symbolism of the *black gown*—"the emblem of sin, and the badge of mourning"—for him whose business it is "to remind transgressors of the blackness of darkness into which the finally impenitent will be plunged." These instances may at least show how little these matters of vestments and chancel arrangements had to do *then* with doctrinal teaching.

CHAPTER XXIV

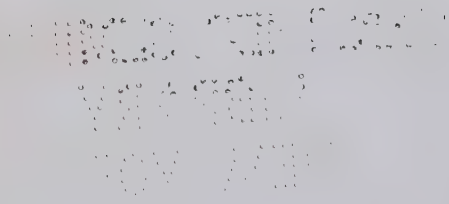
EARLY CONVENTIONS: BISHOP'S ADDRESS OF 1841

THE Fourth Annual Convention of the Diocese was held in Trinity Church, Utica, Aug. 18, 1841, two months earlier than heretofore. That summer month, which the vacation habits of later years have made an almost impracticable one, was continued as the time for the Convention until 1871. Up to 1867 the opening services were always the same, Morning Prayer, Litany, Sermon and Holy Communion, with a full church and a great number of communicants. The Bishop's Charge sometimes took the place of the sermon. One need not be wholly *laudator temporis acti* to recall those services as far more dignified and impressive, as they certainly were better attended, especially by the laymen of the Diocese, than those which have taken their place in later years. "One thing," says Dr. Rudd of this Convention of 1841, "struck us with peculiar force in the services of this morning; the fullness of the responses, evincing the power of our Liturgy, when those who love it join in it with the fervour which we remarked on this occasion. We are very sure that all must have perceived a thrilling and powerful emotion through the whole audience. Why should it not be always so?"

The Sermon that year was by Dr. Hale, who did not yield to Dr. Rudd's wish to publish it in the *Messenger;* and we can give only his text, I. Cor. I. 23, "We preach Christ crucified."

The Bishop reports his Diocese (after a residence in it of little more than two years) as "advancing in devotedness to the service of Christ, by increased cultivation of the graces of His blessed Gospel, and by firmer devotion to the conservative principles of His holy Church. The harmony and unity of feeling and action have not been disturbed." There were now one hundred clergymen in actual residence, an increase of one-third since the organization three years before, and eight candidates for Orders. Forty-three of the clergy were Missionaries, officiating in 61 parishes and 23 unorganized congregations. Nine churches were building, several others in process of enlargement. There had been 509 confirmed, making 1432 since

BENJAMIN HALE, D.D.



the Bishop's beginning of visitations. Ten new parishes had been founded, making 107 in all, in addition to Missionary stations not yet organized.*

The Bishop had mentioned in his Address of 1840† the bequest by the late Gerritt H. Van Wagenen to the vestry of S. George's Church, New York, of land in Saratoga county (1000 acres, as afterwards described‡) in trust for the support of a Missionary in Chenango county. In the Address of 1841 (Journ. p. 30) is given a certified extract from the will, with the statement that the vestry declined acting as Trustees. We hear nothing more of this bequest till 1849, when Mr. Joseph Juliand of Greene reports that the lot has been conveyed to him as Trustee. The next year $1,000 was added to this bequest by Mr. Van Wagenen's heirs "for the purpose of more effectually carrying out his design."§ In 1852 the land, which appears to have been of little value, was sold for $400, of which one-half had to be paid for taxes. As the Fund was too small to be used to advantage, it accumulated from year to year, and at the division of the Diocese in 1868, when it became the property of the Diocese of Central New York, it amounted to nearly $4,000.‖ In 1871 the sum of $1,200 was added by two members of the Van Wagenen family. In 1872 a bequest of Cyrus Tuttle of $1,000 is reported, with $300 more from the Van Wagenen family. In 1873 $1,000 more from the family, making the Fund $10,885.00. In 1874 $2,000 more from the family; in 1875 $3,650 (given in 1874); in 1876 a Missionary is employed (the Rev. Russel Todd) at a stipend of $900, which appears to be the first use of the income of the Fund for Missionary work. Mr. Todd resigned in 1880, and the work was suspended to 1885, from which time a Missionary was employed at M'Donough and parts adjacent at $600 a year. In 1887 a further bequest was received from Catharine Van Wagenen, "the last member of the family," of

* It will be remembered that until more than forty years after this, there was no way in which missions could be organized except by legal incorporation as parishes.

† Journ. 1840, p. 24.

‡ Journ. 1849, p. 50.

§ Journ. 1850, p. 49.

‖ Journ. 1868, p. 80. Mr. Juliand continued to be the faithful and efficient Trustee of this fund till his decease, Feb. 18, 1870, when Mr. John R. Van Wagenen was appointed in his place.

$2,000. In 1898 the whole amount of the Fund is reported at $30, 088.61, having increased $1,364.51 during the year ; its income $1,566.66 ; no considerable appropriation for missionary work since 1889.*

The Bishop earnestly exhorts the clergy "in county towns or in the neighbourhood of poor-houses," to visit statedly "these scenes of woe, not only with a view to distributing Bibles, tracts, and Prayer Books, but for the purposes of Christian consolation, instruction and devotion ;" "to regard the prison and alms-house as part of their cure, and report their visitations to them," as "a field of labour in which they will not probably be interfered with, and to which they are called as well by the wants and woes of the inmates," as by the voice of their Master.

He makes the *Gospel Messenger* his " organ of communication with the Diocese," and earnestly recommends it as contrasted with many religious papers not only by its " moderation and freedom from asperity," but by its "consistency of piety and principle, and honest maintenance of the sound principles of the Church of Christ." The Bishop was throughout his Episcopate a very frequent and most useful contributor to the paper, and some of his best and most memorable writings appeared first in its columns.

He recommends that applications for aid in building churches and other parochial objects, especially to New York and other places outside the Diocese, should be made, if at all, by laymen, not by clergymen ; and that the latter should do very much more to aid the missionary work of the Diocese by explaining and enforcing it in their own parishes, in sermons and otherwise, by which he thinks the contributions of the Diocese for this work might be doubled.†

We find also this year the first allusion to the " controversy respecting the Oxford Tracts," which had penetrated this Diocese to a very limited extent. He "entertained no fears of injurious effects to the Church amongst us from these writings," which were " nowhere regarded as standard works, or tests of Churchmanship ; the intelligence of the Clergy and Laity who read them will sift the wheat from

* Journals of C. N. Y. 1871–98. The Rev. Robert M. Duff, D.D., has now been appointed (from May 1, 1903) Missionary for Chenango county on this Foundation.

† Journ. 1841, p. 32.

the chaff," taking advantage of "whatever in them tends to strengthen the walls of our Zion," and "repudiating whatever shall be found inconsistent with the Bible and the Prayer Book." The idea of dividing the Church by this controversy he holds to be "preposterous in the extreme."

Finally he commends most heartily the educational work going on in the Diocese, at Hobart (then "Geneva") College, at Hobart Hall, Holland Patent, under the Rev. Stephen M'Hugh, and at the School for Girls in Lockport, under the Rev. E. H. Cressey. At the Commencement at Geneva he was peculiarly gratified to have, as last year, the presence and counsels of the Bishop of New York, evincing his continued interest in the Institutions of the Diocese.

In the *Gospel Messenger* of this year (XV. 162) may be seen Bishop De Lancey's remarks on Foreign Missions in the General Convention of 1841, which for a long time subjected him to the imputation in some quarters of being "unfriendly to Foreign Missions." The fact is that the Foreign Missions of the Church were at that time not only deeply in debt but on the verge of bankruptcy; and the Bishop, who had an inborn horror of all kinds of debt, pleaded only for a limitation of the work to points to which the Church in this country was *evidently* called by the visible circumstances of the case. He vindicates his position with great ability and eloquence, and was sustained heartily and unanimously by his own Diocese in the next year's Convention, at which he presented more fully his views as to serious defects both in the Constitution and practical work of the Board of Missions as then constituted.*

In the *Messenger* of New Year's Day 1842, I find a communication from Bishop De Lancey (which he says had come to him from some unknown source) telling the story of the starting of the Church in the first of what Bishop Coxe used to call "the three *Sodi*"—the beautiful little "Sodus village," sometimes known as "the Ridge." In the very early days of the nineteenth century, Thomas Wickham, a young man of old S. Michael's, Charleston, under Theodore Dehon, afterwards Bishop of South Carolina, found himself, during some years in the West Indies, cut off from all help to Christian living and worship except what he could find in his own Prayer-Book. Later, coming with his family to the early settlement at Sodus Point on

* Journ. 1842, pp. 23, 58.

Lake Ontario, he gathered his household for service each Sunday till they learned to their joy of *another* Church family * in the hamlet where no other ministrations had been known than those of the old Baptist "Elder Seba Norton," and the Methodist Mark Johnson. Soon others were found who were glad to unite in the service, read a sermon, and "lead in the singing." Davenport Phelps, then in his last days of illness at Pulteneyville, near by, came to visit the little flock; then came an interview with Bishop Hobart and Orin Clark at Geneva, and a welcome gift of Prayer Books; then a Sunday School was begun, in which the coloured people were especially interested; then the Wickhams removed to the larger settlement at "the Ridge," and, with the visits and services of Mr. Clark to help them, began in earnest the founding of a parish and the building of a church, —with the hearty co-operation of the Church people at Sodus Point, but with small numbers and scanty means. Bishop Hobart now came himself to Sodus, not only to preach and confirm but to encourage them with commendation of their zeal, which he said "would carry the Church to Indiana" (*i. e.*, to the ends of the earth of that day) if they went there, and with promises of help from New York which were subsequently fulfilled. The parish was organized and the church begun in 1826, but it was eight years later before the building (modelled after the old S. John's, Canandaigua, then considered "a pattern for all to follow") was finished, free from debt and ready for consecration, at Bishop Onderdonk's visitation of Sept. 8, 1834. Thomas Wickham became its first Warden and first Lay Delegate to the Convention of New York.† In the mid-years of the century the little parish saw some hard and discouraging times, with long vacancies, but it has never been without a little band of faithful, earnest and intelligent Churchmen both in its original home and in its two

* Doubtless that of Col. Peregrine Fitzhugh from Maryland, who with his large household of slaves had come to Sodus in 1803, after three years in Geneva. One of his sons, Bennett C. Fitzhugh, married the daughter of the Rev. Davenport Phelps, and their daughter Henrietta became the wife of the late Rev. Henry Whitehouse Spalding, D.D.

† His widow, whom I knew personally in my college days at Geneva, became under Bishop Coxe, Nov. 20, 1873, the first Deaconess of the Diocese, but at an age when, as the Bishop says, she could do little more than "continue in prayer and supplication." She died at Grand Rapids, Mich., Aug. 2, 1884, aet. 93. (See Journ. 1874, p. 59.)

S. JOHN'S CHURCH, SODUS
Consecrated 1834

colonies of Christ Church, Sodus Point, and S. Luke's, Sodus Centre (both the outgrowth from Sunday Schools taught by earnest Church-women in their own homes); and at the end of eighty years it is now a fairly prosperous village church, and a constant helper in all diocesan work. It is but a commonplace history after all, the story of many a country parish in Western New York; but as Bishop De Lancey thought it worth telling at much greater length, it may not unfitly come in here.*

* A few pages later in the *Messenger* comes another story of beginnings, not this time in Western New York: the editor learns through private letters that "the young missionaries who took up their abode at Prairieville last summer are faithfully and effectually labouring," . . "as Missionaries of the Cross literally taking up *their* cross with joy, living in the very simplest and coarsest way that they may toil for the souls of men. They have organized a number of parishes in the section around their centre, Prairieville, a new and yet wild place where they have a church named S. John's in the Wilderness." The young missionaries were Hobart, Breck, and Adams, and the place is NASHOTAH.

CHAPTER XXV

FIRST CHARGE: CLERGY OF 1839–44

ON the 17th of August, 1842, the Bishop had the pleasure of meeting the Fifth Convention in the new, and for that day, costly and stately church of S. Paul, Syracuse, which he had consecrated on the 5th of the preceding month, in the presence of eleven clergymen, and of a congregation which filled every sitting and standing place to the chancel steps. Syracuse was now a busy and prosperous village of some nine thousand inhabitants; but the parish had been organized and had a resident clergyman but sixteen years, and had now but ninety communicants. We have seen already, however (p. 89 above) that the people of S. Paul's were accustomed to show the same prompt and energetic spirit in ecclesiastical as in secular affairs; and it is less wonderful then that under the leadership of HENRY GREGORY, one of the most able, enthusiastic and self-denying Priests that ever ministered in Western New York, they should have completed and paid for, within one year, this substantial Tudor church of stone, 102 feet by 51 (including its tower of 110 feet in height), with bell and organ, at a cost of more than $13,000.*

At this Convention the Bishop gave his first Charge to the Clergy, on "The Extent of Redemption." The *Messenger* says that it occupied an hour and twelve minutes in delivery, and although Bishop De Lancey's very presence and manner compelled interest in everything which he said in public or in private (as all will attest who can remember him), I imagine that this Charge must have *seemed* long to some of his hearers. It is an exhaustive discussion of a purely theological subject, in his most systematic and formal manner, unrelieved by the stirring and eloquent passages which were sure to find their way into his ordinary sermons. He points out first the

* In 1858, under the rectorship of the Rev. George Morgan Hills, D.D., the church was enlarged, and a chancel added and fitted up from designs by the present writer. In 1885, under the present Rector, the Rev. Henry R. Lockwood, D.D., it was replaced by the present grand and beautiful church, which from that time until lately was the pro-cathedral of the Diocese.

three theories of Redemption which have been held—Calvinism (particular election), Universalism (in its two forms of "restoration" and denial of all future punishment), and intermediate between them the Catholic doctrine of a Redemption unlimited, but dependent for its final issue on man's acceptance of it. This Catholic doctrine in all its points he shows to be the teaching of the Church in all times, sustained by the Apostolic Fathers and by Holy Scripture; that it is fully reasonable in itself, and consistent with all we know of the attributes of God and man's relations towards Him, as well as with the analogy of all human relations; and not less to be received because under some systems of religious teaching the doctrine of future punishment, especially, has been grossly exaggerated by the imaginations of men. As printed, the Charge is supplemented by notes at some length on the testimony of Christian Antiquity, on the true teaching of Art. XVII. on Predestination and Election, on Purgatory, and on explanations of Scripture supposed to be inconsistent with the Catholic doctrine.

The Convention unanimously requested the Bishop's consent to the publication of the Charge, and directed the printing of five thousand copies, which must have been done, as $188.50 seems to have been paid for it. But it is now a very rare pamphlet.

A considerable part of the Bishop's Address of 1842 is devoted to the General Missions of the Church, then certainly in an unsatisfactory condition, judging by the very great deficiency in offerings for them. He had referred to the subject, as we have seen, (p. 148 above) in the previous year, but he now points out what he regarded as radical defects not only in the action but in the organization of the Board of Missions, *first* as not corresponding at all in its membership to the size and contributions of the Dioceses; *second* as including certain *ex-officio* members who had no proper claim to such a character; *third* as not sufficiently guarding the rights of Diocesans; and fourth as giving no separate vote to the whole House of Bishops. These provisions, as well as the Double Secretaries, Treasurers and Committees for Domestic and Foreign Missions respectively, were understood to be a secret or at least unacknowledged "compromise" between the Church parties of that day, by which Domestic Missions were to be "High Church" and Foreign Missions "Low Church," as they actually were for many years later. That the position taken by

Bishop De Lancey arose from no indifference to the General Missions of the Church, he shows conclusively by the facts that in three years the number of parishes in the Diocese contributing to such exterior objects had increased from 16 to 58 ; that one-fifth of all offerings for extra-parochial objects were given to the Board of Missions ; and finally that no diocese in the country, except South Carolina, had a larger proportion of parishes thus contributing, and all except New York and Western New York gave diminished support during the last year.

During this Diocesan year the Bishop had visited 87 parishes and missions, a larger number than in any previous year ; had consecrated 8 churches, received 9 clergymen, preached 163 times, confirmed 646 persons (the largest number thus far), and travelled on his visitations 4,525 miles,—a very large proportion of this journeying (though he does not say so) without any help from railways. There were now 103 clergymen and 17 candidates for Orders (more than for many years past in the present Diocese), 15 of the latter College graduates.

"Unbroken peace and harmony continue to prevail throughout the Diocese ; and so far as human eye can discern, there has been a proportionate advance in spiritual religion and enlightened attachment to the Cross and Church of Christ. The Church is pursuing her path of duty in turning men to righteousness,—not to one or two points of moral reformation, but to all ; not to making men better citizens only, but to rendering them fellow citizens with the Saints, and of the Household of God."

The condition of the Diocese in detail is given most fully in the Parochial and Missionary Reports, which are not mere figures as they mostly are now-a-days, but abound in " remarks " of much interest. There is no way in which they can be condensed for an outline history like this, and still be readable ; those who are fortunate enough to possess the Journals of those days, and patient enough to read them, will find much to reward their search, not only in the story of the parish, but much more in the light it throws on the Clergy of those *growing* years—some of them indeed known and honoured through many a later year. Mostly they are full of encouragement and hope. Henry S. Attwater* making a beginning at Hunt's Hollow (through

* One of the four young men (all candidates for Orders) who made up the *second* graduating class ('27) of Hobart.

WILLIAM SHELTON, D.D.

the noted and large-hearted families of the Hunts, the Bennetts and the Brookses*), Portageville, Nunda, and a large part more of Livingston and Allegany counties; Humphrey Hollis at Olean, keeping up the vacant and discouraged flock at Mayville; Beardsley Northrup at Moravia, rebuilding the little church burned down almost as soon as it was finished; Lucius Smith at Fredonia and Forestville; Major A. Nickerson (a most devoted Missionary, early removed by death) at Catharine, Havana (now Montour Falls), Watkins and Millport; Kendrick Metcalf at Elmira; John V. Van Ingen laying solid and permanent foundations ("without any of the arts of money gathering") at Greene and elsewhere in Chenango county; Andrew Hull at New Berlin; William Shelton with S. Paul's, Buffalo, "in its usual condition of steady advancement" in knowledge, piety and Church principles; Cicero Hawks completing the Doric temple without a front which was for forty-three years the spiritual home of Trinity Church; James A. Bolles enlarging the yet severer Grecian fane occupied by S. James's Church, Batavia, to this day; George D. Gillespie, the pattern Parish Priest at Le Roy, as he was afterwards in Palmyra; Ferdinand Rogers at Brownville and Dexter in training for his almost life-long parish work in Greene; Edward Ingersoll similarly preparing at Geneseo for *his* lifelong service in Buffalo; Henry Lockwood, home from the China Mission to give the rest of his days (forty-three years) to Honeoye Falls and Pittsford, and leave a fragrant memory of devoted service and pure character to all who knew him; Henry J. Whitehouse, giving his three hundred and ninety-third Bible lecture, and his eleventh course of seventeen Lent Lectures in S. Luke's Rochester, with unfailing interest on the part of his people: Lloyd Windsor "finishing the foundations" of the noble parish of Grace Church, Lockport; Marcus A. Perry carrying on the "Hobart Hall" School founded by Judge De Angelis at Holland Patent, together with the little parish of S.

* Descendants of one of the most noted "Major Generals" of old time W. N. Y. Militia, Micah Brooks. The Bennetts are still the foremost Church family of the little parish, which through their faithful service has been kept up through many trying years. The first of the family, Walter Bennett, a "Connecticut Churchman," came to "Hunt's Hollow" (now called "Hunt's") in 1816, and he and Sanford Hunt were the founders and first Wardens of S. Mark's Church. Mr. Bennett died May 20, 1843. (See obit. in *Gosp. Mess.* XVII. 83.)

Paul's; Stephen M'Hugh, the warm-hearted and eccentric Irishman, doing a similar double work with the "De Lancey Institute" at Westmoreland; Hobart Williams, the refined and scholarly Priest who had become Henry L. Storrs's successor at New Hartford; Albert C. Patterson and Pierre Alexis Proal at Utica; Joseph T. Clarke at Skaneateles; Augustine Prevost pouring out the last year of life and strength in his most devoted pastorate in Canandaigua; Pierre P. Irving at Geneva, Erastus Spalding at Phelps, John M'Carty at Oswego, Eli Wheeler at Waterloo, Phineas Whipple at Bath;—what a galaxy of noble workers in the Lord's Vineyard here, (all, Bishop Gillespie only excepted, *nunc ad astra*),—though it will be but a mere catalogue of names, I fear, to many, even Western New York Churchmen, who read it sixty years later.

Occasionally, indeed, there comes a sadly amusing variation from the hopeful if not confident tone of the reports; as when good Mr. Spalding tells us in 1841 that his hopes of building a church in "Vienna" (Phelps) have "suffered almost every vicissitude," and at present "there appears to be a settled calm" in the matter; and the next year in still sadder strains, expresses his conviction that "there *is* a power which is able to plant the Church of Christ in the very heart of Satan's Kingdom," and his "heartfelt prayer that that power may be exerted *here*," for "until it is most effectually done, there can be little to hope for the cause of the Church."* Well, he lived to go back there for the last year of his life (1853), and officiate in the beautiful stone church which had finally become an accomplished fact.†

* Journ. 1841, p. 83; 1842, p. 97.

† Another Missionary, the Rev. Rufus Murray, of Seneca Falls, writes (but this is a later Report) in a much more joyful but no less amusing strain. "When the Rector took charge of this parish, he found it greatly embarrassed by liabilities . . in consequence of which the congregation had become disheartened and dejected; but by exertion, and the blessing of God, seconded by the liberality of the people and aided by the Ladies' Sewing Society, the debts have all been paid,—the Church carpeted, confidence restored, and an increased and devout attendance on her services, with a prospect of future prosperity and happiness." (Journ. 1846, p. 99.) Another says more briefly: "Having nothing favourable to report of this parish, I close with the wish for its spiritual prosperity." (Journ. 1843, p. 62.) Still another reports that "a new carpet and entirely new dressings for the desk and pulpit have been purchased and applied to the use of the congregation, which continues in great union and harmony." (Journ. 1849, p. 56.)

The Bishop mentions with hearty commendation the beginning of a new Church in Geneva to replace the little wooden edifice of 1810, and the completion and consecration of churches in several of the smaller villages,—Clyde, Stafford, Honeoye Falls, East Bloomfield, Granby and Cape Vincent; and the high character of "Geneva College" for "sound, efficient, and faithful teaching,"—"supplying the means of adequate education for our youth generally, and of sound and thorough preliminary instruction for our theological students in particular." But this is only to quote what he said publicly and privately with the fullest conviction, every year of his Episcopate. He thoroughly believed in Catholic Christianity as the *sine qua non* of all true education, not of childhood merely but of full manhood; and no man ever did more to promote it within the sphere of his office and duty.

The last important duty of the Bishop for 1842 was as the Preacher at the Consecration of the Rev. Manton Eastburn, D.D., as Bishop-Coadjutor (as it is now called) of Massachusetts. His sermon on that occasion was published in Boston, under the title of "The Faithful Bishop: His Office, Character and Reward," with some historical notes appended, making a handsome large-type pamphlet of 64 pages, now, I presume, like all his published Sermons and Charges, very rare. It is one of unusual excellence even for him, both in substance and language, and attracted attention and high commendation at the time from all parts of the Church.* The text was Rev. II. 10, "Be thou faithful unto death, and I will give thee a crown of life."

I wish I could quote in full the allusion to the desolate Isle of Patmos, with which the Sermon opens—the island which for the

* The Sermon was printed by request of "all the Clergy present," the Committee of their number being the Rev. Drs. John L. Watson (of Boston) and Thomas M. Clark (the late Presiding Bishop). Among those who listened to it was Frederick D. Huntington, then Minister of a Unitarian congregation in Boston, who has in later years spoken of that sermon as having no slight influence in attracting him towards the Church in which he is now one of Bishop De Lancey's successors. The reader of that delightful book, the "Reminiscences" of Bishop Clark, will not forget his brief but apt characterization of Bishop De Lancey, as the "old-fashioned Churchman of the Hobart School, courteous and attractive in his demeanour, an accomplished scholar, a winning and interesting preacher, and a *true man*."

Beloved Disciple's sake is now "so deep in the memory, and so attractive to the thoughts of the followers of Christ," which is "among the objects of Christian childhood's early researches," which "the trembling finger of age points out with interest, and even the busy and stern mind of world-devoted manhood" instinctively regards as "a sacred spot, when eye or ear receives the impress of its name."

"In this far-off land, we are convened to witness the commissioning by those who, according to the will of Christ, have authority for the same, of one who, though centuries roll between the periods, as oceans roll between the spots, is to sustain the same responsible ministry, which was exercised by the Angels of the several Churches of the Apocalypse. Not more appropriately to the Angel, the Messenger, the Bishop of the Church of Smyrna, than to you, my Reverend Brother about to enter upon the same office, could the inspired exhortation of the text and its heart-stirring promise be addressed. As from the right hand of the Majesty on High comes this day to you the Divine assurance, 'Be thou faithful unto death, and I will give thee a crown of life.'

"The Faithful Bishop, then, in his OFFICE, his CHARACTER, and his REWARD, shall constitute the subject of this discourse. May the Spirit, which dictated the words of the text, seal its lessons on our hearts!"*

He cannot hope that his treatment of the subject will correspond with the views of all who hear it, but he does not allow himself on account of this diversity of views to "withhold or conceal any portion of Gospel truth upon this topic," in the hope that his words may be "received and weighed, not in the scales of prejudice or feeling, but in those of truth and fact."

Then he sets forth, first, the Office of a Bishop,—as defined by Hooker, as received by four-fifths at least of the Church of this day, as acknowledged by the whole Church for centuries before the Reformation, as disclosed in the earliest records of Christian history, and as distinctly presented to our view on the pages of Holy Scripture; and answers various objections (too familiar to need specifying here). Then, secondly, he sums up the Character in one word, "fidelity": to the doctrine of Christ as taught in the Church, as untouched by all the "refinement, learning or philosophy" of present times, setting forth especially in this connection the Divine obligation and power of the Word and the Sacraments as indispensable to spiritual life,—to the "order and purity of the prescribed worship of the Church,"—to cherishing among his Clergy "anxiety for the souls of men," and

* The Bishop invariably added some such "Invocation" as this, after announcing the subject (which he almost always called "Topic") and divisions of his discourse.

fearlessness in teaching in all questions of faith and duty,—to arouse and extend among the Laity a conviction of the influence they must exert for or against the Gospel and the Church,—and finally "faithfulness to his own soul," remembering that "no solicitude for others can exempt him from the obligations of holiness or the use of the means of grace. And lastly, his Reward is that which "the tongue of man may announce, but whose import the intellect of an angel only can conceive,"—a "Crown of Life."

And he ends with earnest application of these truths to the Bishop elect, and the venerable Presiding Bishop whose co-adjutor he became, only two months, as it was ordered, before that good man was taken to his rest.

I have given this outline more at length than might seem needful, because it is a fair specimen, though one of the best, of Bishop De Lancey's ordinary preaching,—too ornate and rhetorical, no doubt, for the taste of the present day, but full of a living eloquence which no change of time and customs can quite take away.

CHAPTER XXVI

THE OXFORD MOVEMENT: CLERICAL SUPPORT

WE now enter on a new aspect of Bishop De Lancey's Episcopate, by no means as bright and pleasant in all respects as those whose story has been told, but witnessing no less to his wisdom and faithfulness in the charge laid upon him.

I have quoted on p. 146 above, the remark in his Address of 1841, that "the controversy about the Oxford Tracts had penetrated this Diocese to a very limited extent." This was six months after the publication of Tract No. 90, and yet the Bishop's statement remained true for nearly two years more. The reason was that the Diocese as a whole had been for many years steadily, and almost unconsciously, growing into an understanding and hearty acceptance of "Church principles" substantially as they were set forth by the earlier Oxford Tracts, which dealt mainly, it will be remembered, with the fundamental question of the Church as a Divinely constituted Body, with a Ministry of Apostolic origin and authority. In the earliest days of the century, the days of Bishop Provoost and Bishop Moore, New York had been what might be called an old-fashioned "Evangelical" Diocese, half-way, one might say, between Connecticut (under Bishop Seabury) on the one hand, and Virginia with its establishmentarian traditions on the other. With the consecration of Bishop Hobart had begun a new awakening not only of Church life but of doctrine; and not among the clergy alone, but with the more earnest and intelligent members of many a country parish, from whose own lips I have heard the story of the abiding impression made on them by the teaching of Bishop Hobart's memorable Address of 1822, on "departure from the Apostolic mode of propagating Christianity, by the separation of the sacred volume (the Bible) from the Ministry, the Ordinances, and the Worship of that Mystical Body which its Divine founder has constituted the mean and pledge of salvation to the world."*

Of course this advance in Church principles was not true of all the

* Journ. N. Y. 1822, p. 33.

clergy any more than of the laymen, and it did to a certain extent divide them into parties, as the election of Bishop De Lancey has shown; but up to this time (1843) with little strong feeling and no apparent violence of party spirit. There is no question that the silent influence of the *Gospel Messenger*, which was the Sunday reading of most families in every parish, added greatly both to the influence of "Bishop Hobart" Churchmanship and the freedom from controversy. People gladly accepted its teaching, which was substantially and often literally that of the earlier "Tracts," because they so thoroughly liked its spirit and its way of "putting things."

But with the summer of 1843 the Church throughout the country was in a blaze, so to speak, over the ordination of a young Deacon, Arthur Carey, by the Bishop of New York, against the protest of two Priests of his Diocese on the ground of "Romanizing" views held by the candidate. Reading over again, after sixty years, the thick volume of pamphlets through which the battle was fought, it is hard to realize that good and able men could have so entangled themselves in misunderstanding not only of the questions at issue but of one another. The eight examiners of the Candidate were William Berrian, John M'Vickar, Samuel Seabury, Joseph H. Price, Edward Y. Higbee, Benjamin I. Haight, Henry Anthon, and Hugh Smith—every one of them known for many years afterwards as faithful, consistent, and certainly very moderate Churchmen. The first six stood by the Bishop, the last two in opposition; and their public protest—an unprecedented thing in this country, as, with this exception, it is to this day—kindled a flame of excitement almost inconceivable now, fanned to the utmost by the secular and sectarian papers all over the land.* The

* It is impossible, of course, to go into the merits of this controversy here, even if it had more than a historical interest for the Church of this day. But it may be said that Mr. Carey (who had been several years a Sunday School teacher under Dr. Smith, and therefore had asked for his testimonials for Orders from him), after passing all his canonical examinations, submitted to a private examination of his "opinions" by Drs. Smith and Anthon, whose own notes, singularly inconsistent with fuller statements subsequently made at the special examination ordered by the Bishop in consequence of their objections, and with the whole tenor of Mr. Carey's views as given shortly after the Ordination, formed the basis of the whole newspaper and pamphlet controversy; and, sadder still, of the deep-seated hostility to Bishop Onderdonk which was unquestionably a *factor* in the celebrated "Trial" of the next year. One may reach such conclusions, I hope, without being a partizan either of the Deacon or of the Bishop.

assailing party had naturally the advantage in every country parish in which it was talked over, so long as the panic was at its height; as it subsided, the defenders of the Bishop regained their strength and confidence, but with the unhappy result of a crystallization of Church parties such as Western New York had never yet known. Households were divided and friendships broken over this quarrel to an extent that seems hardly credible now, and the nickname (as Bishop De Lancey emphatically called it) of "Puseyite" became a formidable weapon for many years.

The most serious result of all this was the mistrust and alienation in many places of the parishioners towards their Pastors. On this point only, the Bishop spoke strongly in his Address of 1843, and his words must be given in full.

"In the continued soundness and devotedness of the clergy of the Diocese generally, their steady adherence to and faithful inculcation of the great doctrines of the Cross, as embodied in the Liturgy, Articles and Homilies, I fully confide. Subjected as we all are to sweeping charges of error, secret aspersions and virulent assaults, under a title of injurious fame ["Puseyite"], yet, in my wide intercourse with the clergy of the Diocese, I know of no one among them, who does not, in maintaining the cause of Christ and His Church, distinctly repudiate the errors of the Roman Catholic Church with as full and unqualified rejection of its usurped supremacy, and its errors of doctrine and practice, as does the Church itself, her long list of protestant martyrs, and the humble individual who speaks as the Chief Shepherd over you in the Lord; and when attempts are made from without, and fears excited within, calculated to fix upon the Clergy an opprobrious name, carrying in the intent with which it is used, a far different meaning, it is a demand which they have on their Bishop, knowing as he does their prevailing views, and faithful adherence to the doctrinal standards of the Church, in her Creed and Articles, to claim for them, as a body, the continued confidence and affectionate regard of the laity, as faithful Ministers of the Cross and Church of Christ. The obvious and deplorable ignorance of many who assail the Church in regard to the most important points of Christian truth and order, and their frequent and indiscriminate mixture of sound Gospel truth and Church doctrine with Romish error and even infidel sentiment as the object of attack, should convince

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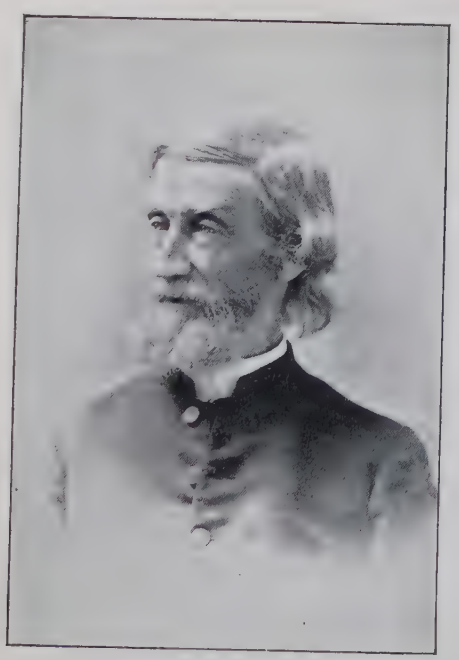
Mr. Carey died April 4, 1844, after a few months of faithful work as Deacon in the Church of the Annunciation, New York. It is only fair to say that he was regarded by every one who knew him as a young man of exemplary character and life, sincere, modest, and deeply religious.



EDWARD LIVERMORE

WILLIAM JAMES ALGER

the laity of the utter incapacity of many of her assailants to form a right judgment of her position and prospects; should inspire them with a firmer confidence in the long-tried guides by whom they have hitherto been led in the ways of truth and peace; and, let me add, should stir them up to 'read, mark, learn, and inwardly digest' the great truths of God's blessed Word, as openly and broadly presented to their eyes and minds in the Liturgy, Creed, Articles and Homilies of the Protestant Episcopal Church."*

The Bishop also expressed his entire confidence in the Faculty and management of the General Theological Seminary, which was at this time a special object of attack, partly at least on account of Bishop Onderdonk's position in it as Professor of the "Nature, Ministry and Polity of the Church." A Committee was appointed on his recommendation to report suggestions to secure for the Seminary "a wider confidence and patronage in the Diocese;" but their report of the next year left the subject in the hands of the General Convention.†

While the tone of the Bishop's Address left no doubt whatever as to his position as a Churchman, it awakened no discussion in the Convention, of which the *Messenger* says that "its quietness, decency and order seldom witnessed in so large a body, was not the quietness of apathy and unconcern for the cause of genuine Christianity, for we have on no similar occasion seen more emotion;" its deliberations were conducted in so chastened and peaceful a manner that "not a word of unkindness or indication of ill-temper had been seen or heard;" and this "at a time when all around us were spread the most painful proofs of restlessness and disruption," till "it seemed as if the very elements of the Church were upturned from their foundation." "The Benediction followed, and the common word of parting was 'What a blessed time.' God grant many ages of just such times in the Councils of His Church."‡

From which it would seem that Western New York was more "at unity with itself" than the Church in most parts of the country could be said to be in the latter part of the year 1843.

Turning aside for a moment from this controversy, I find in the *Messenger* a little later a letter from the Bishop which I quote not only as an evidence of his deep interest in the work and trials of his

* Journ. 1843, p. 35.
† Journ. 1844, p. 43.
‡ *Gospel Messenger*, XVII. 123. (Aug. 26, 1843.)

Clergy, but of the actual conditions in which they ministered in some parts of the Diocese. It consists mainly of extracts from letters received by him within a few days from several Missionaries of the Diocese. One says:

"Since I have been here, I have received a salary of $60 in store goods, and two or three bills of the lightest and least valuable farmers' produce, such as most clergymen receive as a gratuity. I have paid $50 for house-rent, bought all my bread-stuff, nearly all the animal food, paid tuition fees, etc., without receiving any *money* from the parish. Situated as I am, with a dreary winter before me, if the decision [*i. e.*, of a reduction of Missionary stipend] could be altered at least till spring, I should be happy."

Another writes that the principal members are doubtful whether they can maintain full services beyond spring, even by considerably increasing their contributions, as they can raise at most but $275 at present.

A third had hoped that the deficient half of his missionary stipend might be made up by the people, but finds it will all come upon himself; that $50 of his salary is behind, and that he must consent to have it reduced $75 more or leave the church to its fate; that there is a mortgage of $400 on which foreclosure is threatened.

A fourth, that the reduction to a half stipend *must* be "from ignorance of the poverty of the people; if the stipend cannot be restored he must absolutely leave:"

A fifth, that he has been living for some time on half a salary; if the stipend be continued one year longer, they can get on, for *with* it [*i. e.*, a full stipend of $125] they can raise $400. It is not "a bed of roses."

A sixth, that he can accept a call to a parish, if the missionary stipend can be allowed; there is a favourable opening of which he should be glad to avail himself, but all depends on the stipend.

A seventh, that $200 only is subscribed for the year, and it cannot be made more than $300. He does not see how they can get along without the stipend.

"Are not such statements," says the Bishop, "ample warrant for the urgency with which I press our Diocesan Missions on the hearts and consciences of the people? I could fill column after column of your paper with similar appeals. And what answer are we forced to send back to these applicants? The painful one that we have reduced the stipend for the want of means to continue it; and that the same dismal necessity forbids us to restore it. The appeals of our Vestries in behalf of their clergymen are in the same strain of urgency."*

There is a very general feeling at the present day, that the clergy

* *Gospel Messenger*, XVII. 176.

of one or two generations back were after all not so badly off, with very different habits of living among all classes of people, with provisions at half the present rates, with "donations" and personal gifts of one kind and another in quantity and frequency such as is not thought of now-a-days in the generality of parishes. All this is true,—*in a few exceptional cases*. In many country parishes of the middle of the last century (I speak from personal knowledge of some cases) $500 a year in *cash* with a rectory and without a "donation" was a modest competence; $600 a year with house *and* donation was wealth. I could tell of one country parson, able and faithful, who lived for years in a large and by no means poor country parish on $400 (one-third of it "turned" on "store accounts") and a house, with a donation; of another, who, living on $325 and house-rent *without* a donation, said that if he were ever fortunate enough to get a parish with $500 and a rectory, he would never ask anything more as long as he lived. (He got it a year later, and counted it a competence for six years.) It is to be noted that the small incomes of the clergy were often made smaller by two customs which have happily passed away; the year's credit on which country "stores" tried to sustain themselves, to their own eventual ruin as well as that of many of their customers, and the habit of paying in kind, whether of farm products or "store-goods," both often unfairly over-rated. In all these ways many of the clergy and their families were sufferers to an extent which it is difficult to realize or even believe at this day. In 1854 the Bishop endeavoured to remedy in some measure this state of things, by making Thanksgiving Day (then better observed than now) a "Donation Day" for the Clergy. His Pastoral Letter was well received, and in many places did much good; in some, its effect continues to this day. But in others the old Adam was too strong for this work of grace. I remember one parish in which the clergyman's salary depended on a subscription, *five dollars* of which came from one of the wealthiest families, where the wife, a communicant, had an income of her own. At the "Thanksgiving" of 1854 she sent the Rector half-a-cord of soft wood, some butter and potatoes and other things. Long after, the Treasurer of the parish called for her over-due subscription, which she claimed to have paid. The venerable Senior Warden was sent to expostulate with her, and to *him* she explained that she con-

sidered herself to have paid her subscription in her "donation," and "if ministers' families could not live on their salaries, they must work as *she* did." Of course this was an extreme case, (it was the one, by the way, where the Rector and his family lived on $325 and a house,) but there were too many approaching to it. The truth is simply that the average countryman, whether brought up a "Connecticut Churchman" or an ultra-Protestant, had never been taught any rule of Christian giving as the fruit of a principle of Christian living. There were many noble exceptions; there were Western New York parishes which gave more, I believe, in proportion to their means, than they do now; but that does not do away with the fact that they were for the most part "low and slow" Churchmen in this respect.

A word about the "donation" of past days may have some interest. For four years in the "sixties" the writer was Rector (and "Missionary") in a delightful Oneida county hamlet ("and parts adjacent") of some 300 souls, with five congregations (two of them Welsh) besides "S. Paul's," which had never more than 45 communicants, and was practically maintained by five or six families; De Angelis, Allen, Clark, Wetmore, Thomas and Hamlin are names never to be forgotten there. This handful of people, none of them more than well-to-do, gave about $2,000 for the support and building up of the Church each one of those years. One man—a busy country "merchant"—denied himself in such things as clothes and travelling, to give $600 out of an income of $1,500, besides acting as chorister, Sunday School teacher, sexton, and later as lay-reader. Another gave $150 out of $600. The "donation" was a time-honoured institution in all the village congregations, but, *except* in S. Paul's, it was *credited on the minister's salary*. Shortly after Christmas each year, the parishioners, and all others who chose, gathered at the Rectory, of which several ladies (of the above-named families) took possession for the evening, and, of course, prepared a bounteous and well-ordered feast. There was much merriment, but no disorder; and no visible sign (to the inmates of the Rectory) of anything like "donations," till the next morning, when about $200 was quietly handed to the Rector. It must be admitted that as a matter of parish finance, the "donation" was of questionable utility; for probably nine-tenths of all the gifts in money, and all the provision for the "supper," came from those who were already the largest and most

S. PAUL'S CHURCH, HOLLAND PATENT
Consecrated 1824

regular contributors to the Church, and the "outsiders" were abundantly repaid in the festivity of the occasion. But it was a delightful reunion for all the parishioners, and certainly a very nice thing for the clergyman, with whom it was no matter of stipulation, but over and above a fair salary for those days ($600 and rectory) paid with *absolute* promptness quarterly in advance, and accompanied with almost weekly gifts in "kind" from one or another of those families. I can hardly suppose that there were many rural parishes so well ordered and so generous as this; but one may hope that it was by no means a solitary instance of the best side of what is now an almost forgotten custom. I ought perhaps to add that this was mostly "during the War;" that nearly every family (except the Rector's) had from two to sixty cows, and butter was from forty to fifty cents a pound;* that beef could be had in winter only by the "quarter," and milk all the year round only by special favour; but this, after all, takes very little from the positive side. I hope the reader will pardon my telling this long story of one little parish; he has no idea how much I have left untold.

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* And many a farmer was devoured by his own covetousness; I remember one who, in the last year of the Civil War, refused half a dollar a pound for his whole dairy, and finally, to the delight of everybody but himself, sold it for half that price. *Per contra*, a "donation" for two soldiers' widows *supposed* to be in want, brought them $800, more money than they had ever seen in all their lives.

CHAPTER XXVII

"WHAT IS NOT PUSEYISM": CONSECRATION AT GENEVA, 1844

LATE in the year 1843, Bishop De Lancey published in the *Gospel Messenger* an article which he afterwards incorporated in his Address of 1846, and which at once attracted wide notice. It is entitled

"WHAT IS *NOT* PUSEYISM."

Referring to the confusion "in the minds of many pious persons in the Church" occasioned by "the discussions about Puseyism," he thinks "it may be useful to state some doctrines and usages long embedded in the faith and judgment of Churchmen, to which the offensive term in question does not apply."

And then, in very clear and forcible language, he specifies twenty-two particulars in which "the Church held and practised, the Prayer Book embodied and sanctioned, and the Ministry maintained and acted on" the views set forth, "long before Dr. Pusey was born." These are, briefly, Episcopacy; Apostolic Succession; Baptismal Regeneration; the Inward Grace of the Sacraments; the Presence of Christ in the Holy Eucharist as (1) Spiritual (as opposed to Transubstantiation) and (2) Real (as opposed to "a memorial in which Christ is present only as we think of and pray to him"); the three-fold Ministry as Apostolic; Justification (1) by the Merits of Christ, (2) by faith, (3) by the conditions of faith, repentance and obedience, and (4) *Sacramentally* by Baptism; Holy Scripture as interpreted by the Primitive Church; Salvation by the appointed means of grace, not by "revivals" and other methods of man's devising and modern origin; Obedience of Clergy and Laity to the Rubrics and Canons of the Church; the preaching fully and faithfully "the nature, claims, rights and prerogatives of the Church of Christ;" and also the superior value of the Liturgy, and of Forms of Prayer both in public offices and private devotions; to defend the use of the Cross in the ornamenting of our Churches or our houses;* to combine architectural variety and ritual adaptation in "the interior arrangements of our churches;" to "use the surplice and gown, regarding the former as more distinctly a Church vestment;" to bow at the Name of Jesus in the Creed; to

* To which he adds a foot-note on the then universal use of the Cross in the panelling of doors in houses throughout the country.

open the Church for Saints' Days, or Litany Days, or every day for the *daily* Service of the Prayer Book; to observe the seasons of private Fasting and Prayer; to sustain Church Missions, Schools and Colleges instead of "amalgamating with our brethren of surrounding sects in such matters:" to refuse to canonize Henry VIII and Luther and deny Laud the crown of Martyrdom; to "love the Church, uphold her holy claims, not to be lured from her sanctuaries or ministry, and to believe that God can preserve her truth and her integrity without *our* feeble arm stretched out with flashing sword for her defence; finally, for the Ministry to preach the Word not as pleasing men, but God who trieth our hearts, and for the people to remember them who have the rule over them."

Such is a most imperfect but I believe faithful summary of this remarkable article, which may be read in full in the Journal of 1846, pp. 42–6.*

The effect of the paper was great and permanent; furnishing to many a perplexed layman a *point d'appui* in reply to the accustomed sneer, "You ask what *is* Puseyism? that shows you're a Puseyite." He could at least say, "I know what is *not* Puseyism."

In January, 1844, the Bishop took upon himself the pastoral charge of S. Paul's Church, Rochester (which, in consequence of financial embarrassment, had been re-organized as "Grace Church," a name which the parish retained to 1870), and the proprietorship of the church building, which had been sold under the foreclosure of a mortgage. He did not, however, take up his residence in Rochester, as he had at first intended, but gave frequent services during the year, placing the pastoral work in the hands of the Rev. John V. Van Ingen, assisted by the Rev. Charles H. Platt. This "burden of anxiety and responsibility" the Bishop carried for three years, finally transferring the property to the corporation of Grace Church with the gift of the payments he had made on the debt, and what he had laid out on the building. The Rev. Dr. Van Ingen became the Rector of the Parish thus saved and restored to prosperity, "with a debt of gratitude for the gratuitous care and kindness of the Bishop which can never be forgotten."†

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* His Address of that year was published as a pamphlet, but is probably now scarcer than the Journal. A little later (*i. e.*, in 1843) he answers a request from a Geneva paper to say what *is* Puseyism, by saying that it is simply a *nickname* and therefore indefinable.

† Journ. 1844, pp. 21, 71; 1847, p. 83; *Gospel Messenger*, XVIII. 3. (Jan. 27, 1844.)

Thursday, August 15, 1844, was a festival day for the Diocese as well as the Bishop, in the consecration of the new Trinity Church, Geneva. I give the account of the service as it appears in the *Messenger* and the New York *Churchman*.

"Morning Prayer was read by the Rev. Pierre P. Irving, the late Rector of the parish, assisted in the Lessons by the Rev. John B. Gallagher, of the Diocese of Georgia.* The request to consecrate was read by the Rev. Dr. Hale; the sentence of consecration by the Rev. Samuel Cooke, the present Rector. The Sermon was preached by Bishop B. T. Onderdonk. It was in the Bishop's usually clear and edifying language and manner. His allusion to his own former connection with the Diocese, his participation in the services which consummated the division of the Diocese of New York, in the acts of the Primary Convention which assembled on the same spot in 1838, was well calculated to call up in the minds and hearts of many present, the most solemn and lively emotions; but when he spoke of the beautiful and magnificent building, and of the munificent provision of the late Hon. Gideon Lee, whereby so much important aid has been given in this noble enterprise, and when he pointed to 'that noble instrument,' whose notes of tenderness and power had traced the hymns and anthems of the morning, and when he pronounced it 'the fittest monument' to the memory of the departed benefactor, many eyes filled with tears.† It was a delightful hour and scene; the day was one of the brightest and most invigorating kind. There was an immense assembly; the pews, with a few exceptions, were entirely filled by ladies, and gentlemen were obliged to stand or sit in the aisles or on the steps of the chancel, and many had to retire for want of room. Besides the clergy already named, the following were present and mostly in their robes:"

William Creighton, D.D. (N. Y.),	William Croswell,
Bethel Judd, D.D.,	Edward Bourns,
John C. Rudd, D.D.,	Benjamin Franklin,
R. B. Van Kleeck (N. Y.),	Mason Gallagher,
Horace Hills (Conn.),	Isaac Swart,
Robert G. Coxe (Mich.),	Montgomery Schuyler,
Amos G. Baldwin,	Charles H. Platt,
Henry Lockwood,	John W. Clark,
Eli Wheeler,	Benjamin W. Stone.

* The eldest of three priestly brothers of a well-known Geneva family. The others were Mason (Hobart Coll. 1840, d. 1897) and Peyton (Hob. 1846, d. 1903), both of the old Diocese of Western New York.

† The Hon. Gideon Lee, a member of the Vestry, who died Aug. 21, 1841, left a large bequest ($6,000) for the church; and his widow, Isabel (Williamson) Lee, gave the organ, providing that her husband's favourite hymn, "I would not live alway," should be sung annually.

TRINITY CHURCH, GENEVA
Consecrated 1844

The writer was one of the standing congregation, coming in somewhat late after a long drive from his Canandaigua home. The grand church and the throng which filled it were sufficiently impressive to a country boy who had never seen anything like them ; but what dwells chiefly in the memory is the great "reading-pew" on one side with two clergymen in it, one of whom was reading the Lessons, and the steps in front of the altar rail (which projected into the nave) occupied by several others in surplices,—a curious contrast to later customs.

The church itself is little changed after almost sixty years, except by the addition of a chancel in 1898, and some memorials ; and in spite of some architectural defects, obvious enough to one who looks for them, it is within and without a true church, deeply impressive even to the casual visitor for its solemn beauty and its fitness for worship. The designs were by President Hale, (a most accomplished scholar in architecture, whose annual lectures on that subject were the delight of his students,) and the late Third Pointed or Perpendicular style was the only one thought of at that day ; I believe that Trinity Church was the first outside of New York in which it was thoroughly and consistently carried out.* The stained-glass which still remains in all except the two memorial windows,† beautiful in its colour and clearness, was made in the old Geneva glass-factory of that day under the late William Steuben De Zeng.

The church cost in all somewhat more than $30,000 (not including the organ), a very large sum to be given by a congregation of less than 200 communicants in a village of less than 5,000 inhabitants. Unfortunately it was *not* all given at once ; there was no requirement then of freedom from debt as a condition of consecration, and for many years the burden of indebtedness was a great hindrance to the growth and prosperity of the parish.

The Seventh Annual Convention was held in Trinity Church a week after its consecration. The Sermon was by the Rev. Dr. Shelton. The Bishop's Address closes with some remarks on the

* It has been supposed that Dr. Hale's designs were in a general way copied from some English Church. I have found no evidence of this, and think it quite unlikely. He himself told me that "he was responsible for the design of the Church."

† The altar window, in memory of Bishop De Lancey, and an aisle window in memory of Major David B. Douglass, both added later.

disturbed condition of the Church at that time which seem to me worth giving nearly in full.

"It is not to be supposed that I have contemplated without deep interest the outward assaults and inward apprehensions which during the last year have agitated the Church. When stripped of their local, personal and party relations, I can see nothing, as the real foundation of alarm, in either direction, and no reason to vary the opinion expressed in my Address of last year as to the soundness of the Church, and the perpetuation of her standards. Every day as it passes, confirms the members of the Church, of all shades of opinion, in their attachment to the Holy Scriptures, as the Rule of Faith, and to the Prayer Book as the authorized exposition of the doctrines, polity and worship to be maintained by our branch of the Holy Catholic and Apostolic Church, in which we profess in the Creed our belief.

"It may relieve the apprehensions of some to be reminded that there have always been three classes of Churchmen within our fold; Churchmen from education, Churchmen from mere preference, and Churchmen from investigation and conviction.

"The first class are they who, born of Episcopal parentage, and nurtured in the Church, have become practically and habitually attached to her system; love her Prayer Book; attend her sanctuaries; and care not to know other systems, or to associate with them; and bring up their children to walk in the same long-tried and quiet paths. Such persons feel little interest in discussions which relate to fundamental points of difference between the Church and others; and, satisfied with the system, as they have imbibed it, rather repudiate such investigations, and like not to insist on the conclusions to which they seem to lead.

"The second class are they who have entered the Church on grounds of expediency; who have tried other systems, and prefer ours; some, attracted by the liturgy; some, drawn by her orderly and devout services; some, by her steady ministrations; some, by incidental associations with her children; some, by her repudiation of exciting agencies and reforming schemes; some, by her steady adherence to her principles; and some, because they have discovered ample reasons for leaving their early religious associations, in real or supposed injuries received. Such persons have found, in the courts of the Church, what they desired,—a peaceful Home, where they can worship, praise and pray in quietness and comfort,—and with this they are content; postponing, or at least deeming of subordinate consequence, the enquiry whether indeed 'her foundations are upon the holy hills,' and whether she be indeed 'the City of God.'

"The third class comprises such as, having been led to investigate the principles of the Church's system, have adopted it as matter of

duty and obligation ; resolving the whole into a question of conscience, looking at the Faith and the Ministry and the Sacraments of the Gospel, through the Church of the Gospel ; and, with their eyes and their hearts fixed on its 'One Lord, One Faith, One Baptism, One God and Father of us all,' they shrink from whatever appears to invade the unity of the Church, whether in the shape of unscriptural concentration of the Papacy, or the equally unscriptural expansion by subdivision and excess, of the Protestant bodies around them.

" Recent discussions have doubtless greatly increased this class of Churchmen. Churchmen from education and Churchmen from expediency have been led to examine the points at issue between the Church and surrounding systems. The tone of feeling and assault without, and the discussions within, have driven them back upon first principles. They have looked into the deep foundations on which the Church system reposes ; and have found that it is built not on the shifting sands, but on a rock. And hence, some with a quiet step, and others with open avowals of sentiment and the energy of newly awakened feelings and views, have ranged themselves on the distinctive ground hitherto unoccupied by them. They have become Churchmen from conviction ; while, on the other hand, many, from sundry causes and influences, have remained under the control of their former opinions ; and care not to stand on higher ground than personal attachment to the Church and its clear expediency.

" Now the Church has always held within her ample embrace these three classes of Churchmen ; and been subject to the occasional agitation arising from the discussion of their respective grounds of adherence to her doctrines, ministry and worship. Neither class has hitherto been allowed to demand, that the views of the other classes should be conformed in all respects to its own ; or to denounce, and seek to expel from the Church, those who, receiving the same Scriptures, the same Prayer Book, and the same Creeds and Articles, do yet differ in regard to the grounds on which the Church system rests, the comparative value of doctrines or institutions, or the modes of expounding them. Their respective views and opinions have been discussed among themselves with more or less zeal; but still in entire consistency with the united adherence of all classes to the Church. As seen from without, such discussions would seem to portend division and disunion ; and hence, from that quarter, come frequent predictions and earnest expectations of a fall. But as the Great Head of the Church has hitherto overruled these differences of opinion, so that union has not been broken ; as all parties are equally firm in their adherence to the Bible as the Supreme Rule of Faith, and to the Prayer Book with its Creeds and Articles and Liturgy as the Standard of doctrines ; as the same classes have hitherto neither desired nor aimed to exclude each other from the bosom of the Church ; as all

classes feel the pressure, arising from assaults without, and have been taught, by observation of others, the sad effects of ecclesiastical disruption ; so we may believe most firmly, that the excitements and agitations in the Church will be withheld from producing separation ; and that the wave of commotion, which has carried the Church upon its swelling bosom to such a height, is fast settling down to its accustomed level, and will leave her to pursue, on the quietness of an unruffled sea, her onward career of good to man and glory to God.

"As far as I can perceive, the outward assaults upon the Church do not impede her progress in this Diocese. My confirmations during the past year have been in advance of every former year of my Episcopate, except one. The contributions of the Diocese have increased. Individual donations have multiplied. A greater number of Church edifices have been repaired and improved than in any former year. I cannot but notice a more devout and solemn interest taken in the concerns of the Church by many ; stricter attendance on her ordinances ; greater solicitude to understand her true position and views ; more confirmed and settled feelings of attachment to her standards ; and in a variety of forms, abundant evidence that, small as we are in numbers, and widely as we are stigmatized, 'the gleaning of the grapes of Ephraim' is still 'better than the vintage of Abiezer.' What is needed on our part is increase of faith, self-denial, study and vigilance ; combined with firmness in upholding the truth, and forbearance under the cavils of prejudice and ignorance, seeking to be led by the SPIRIT in all things."

One needs to know something of the violence of party spirit which prevailed at that time to see the full meaning of the Bishop's counsels. The "unruffled sea" (if the wide ocean is ever unruffled) was yet far distant.

TRINITY CHURCH, GENEVA
North Aisle

CHAPTER XXVIII

TRIALS, CONTROVERSIES, AND DIOCESAN WORK, 1844–6

THE year following the Diocesan Council of 1844 was in some respects one of great trial both for Bishop De Lancey and for his Diocese. The Diocese itself indeed was at peace, so far as any portion of the Church could be in those days of restless strife. But the Bishop of Pennsylvania, who had been for many years not only the personal friend but the Diocesan of Dr. De Lancey, was early in the fall stricken down, first by the acceptance of his resignation by his Diocese, not on the ground of ill health (on which it was offered) but of immorality, and shortly after suspended indefinitely from his office by the House of Bishops on his own confession of intemperate habits, or, to speak more accurately, of a free use of liquors as remedy for disease, which brought upon him and on the Church the scandal of supposed intemperance. His fall touched Bishop De Lancey the more deeply because the closely contested election of Dr. Henry Onderdonk to the Episcopate in 1827 had been indirectly through his own able leading of the Pennsylvania Convention. I say indirectly, because, strange to say, the man whom Dr. De Lancey *wanted* as Bishop White's coadjutor was John Henry Hopkins, afterwards Bishop of Vermont; and on the other hand it was only his unfailing vigilance as Secretary of the Convention of 1826 that detected an error in scrutiny which would have elected by one vote William Meade, afterwards Bishop of Virginia; and that finally, the next year, elected Henry Onderdonk, also by one vote.* But this calamity, deeply as the Bishop felt it (and many also in the Diocese where Dr. Onderdonk's earlier years had been spent as a loved and faithful Missionary and Rector at Canandaigua), was as nothing compared to that which followed immediately after the General Convention of 1844. In that Convention every effort had been made by the "Low Church"

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* The whole story may be seen in the able and intensely interesting *Life of Bishop Hopkins* by his son, John Henry Hopkins, D.D., pp. 84–111. (N. Y. 1873.)

party to obtain in some way an official condemnation of the Oxford Tracts and everything connected with them. A strong resolution to this effect was defeated in the Lower House by a decided vote of the Clergy and a very close one of the Laity, and the adoption (by a nearly unanimous vote) of a resolution to the effect that the "Liturgy, Offices and Articles" were sufficient exponents of the Church's teaching, and her Canons the "means of discipline and correction for all who depart from her Standards."* The General Theological Seminary, a special object of partizan suspicion, was subjected to a very thorough visitation by a committee of the Bishops, with the result of "a large number of questions answered in a way to which no exception could well be made," so that "nobody was hurt."† But immediately on the adjournment, the storm which had been gathering around the Bishop of New York since the Carey ordination of 1843, burst forth in all its fury. I have no thought of attempting to discuss here even as a matter of opinion the question of the comparative guilt or innocence of the Bishop, on which the passing of two generations has apparently brought no new light, and no material change in judgments on either side formed sixty years ago. His warmest friends—those who fought most vigorously and persistently for his acquittal, and later for his pardon, must have admitted, as did Bishop De Lancey most sorrowfully, that there was in his conduct "much to condemn, as imprudent, foolish, and likely to be misunderstood and misrepresented to the injury of the Church,"‡ and perhaps beyond that, as liable to be a permanent hindrance to his regaining the confidence of his Diocese as a whole.§ On the other hand it can hardly be denied that the bitter partizan hostility (almost inconceivable to one who has not read pretty thoroughly the newspaper and pamphlet polemics of that day) awakened by his stubborn and, as people thought, unqualified defence of the Oxford Movement, and its practical issue in the Carey Ordination, was a

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* Journ. Gen. Conv. 1844, p. 64.

† Life of Bishop Hopkins, p. 226. See also Journ. Gen. Conv. 1844, pp. 232–50.

‡ Trial of Bp. B. T. Onderdonk, N. Y. 1845, Bp. De Lancey's opinion, p. 310, which, after another careful reading, still seems to me an admirable statement of that unhappy and perplexing case, whether one agrees with all its conclusions or not.

§ I say this with some hesitation, as I never heard Bishop De Lancey express such an opinion as to his restoration. The ground of it may be seen in the *Life of Bishop Hopkins*, p. 230.

very important factor, to say the least, in all the action which culminated in his overthrow.* The six Bishops who refused to concur in the conviction † were denounced as unfaithful to the Church, to religion and morals. Threats were uttered of judicial proceedings against some of them.‡ When Bishop De Lancey officiated in the (practically) vacant Diocese of New York he was refused admission to some of its churches solely on account of his "Opinion" in Bishop Onderdonk's case.§ The bitter feeling towards him was undoubtedly intensified by the fact that several of those concerned in the Trial and the events which preceded it had belonged to Western New York, though before he became its Bishop. From his opinion of the absence of evil intent in his suspended Brother, I believe Bishop De Lancey never swerved to the end of his life. But enough of this; one who remembers those days of unchristian strife can only be thankful that they are long past, and hope that in God's mercy the Church may never see their like again.

The Diocese, as I have said, remained outwardly at peace; but there was in many places, if not everywhere, a feeling of alienation and distrust, a wide-awake suspicion of the most trifling and innocent words or acts supposed to imply a "tendency towards Puseyism," which lasted for at least a whole decade of years, and was in many cases very painful, most of all to the Bishop himself and those who stood by him most loyally. Of course this foolishness and bitterness

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* It is impossible, of course, to go into detailed proof of this; I think few will deny it at this time, whom it does not touch personally through relatives or friends. One who reads now-a-days (as I hope few do) the "Opinion" of the first Bishop of Illinois (Trial, p. 262) or the letters of the Bishops of Ohio and Virginia quoted in the Life of Bishop Hopkins (pp. 233-5), or the admirable resumé in Dr. Brand's Life of Bishop Whittingham (I. 352-68) can hardly come to any other conclusion,—so it seems to me.

† Ives, Doane, Kemper, De Lancey, Whittingham and Gadsden.

‡ Life of Bp. Hopkins, 233-5.

§ Letter of Dr. Anthon, given in "The Voice of Truth" (pamphlet), N. Y. 1845, p. 8. The "opinion" unavoidably reflected on one or two of the witnesses who happened to be Dr. A.'s parishioners. The Bishop wished it recorded that he opposed the publication of the Trial, "however much it might favour the Respondent," because "it would tend to injure the very moral and religious feeling of the Church and of the community, which the act of discipline was intended to promote." The result vindicated Bishop De Lancey's judgment. (See a curious note in Life of Bishop Whittingham, I. 373.)

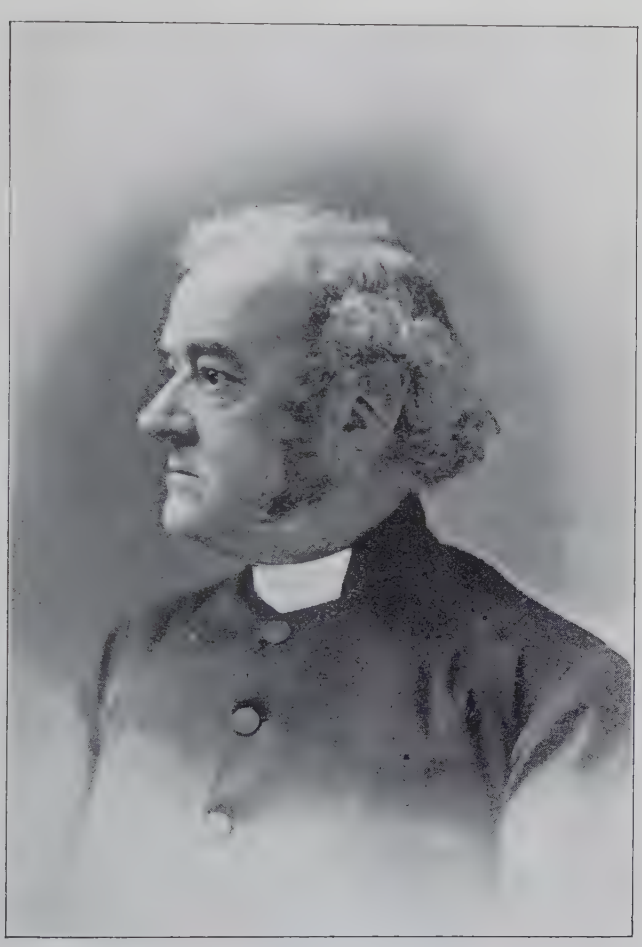
were not all on one side. The Bishop was as gentle and level-headed as he was firm; but all his clergy were not equally wise or generous, and sometimes gave too much cause for irritation and suspicion among those, mostly laymen, who were making themselves (as had been irreverently said said of the Bishop of New York*) "martyrs to principles which they probably did not understand."

Although the General Theological Seminary had been pronounced free from "tendencies" to Romanism by the Episcopal visitors of 1844, it was in many respects not in a satisfactory condition, especially in financial matters, its property being greatly diminished, and its income altogether insufficient for even a very moderate scale of maintenance. Bishop De Lancey reluctantly came to the conclusion that it was impossible to carry it on efficiently as a general Institution of the Church, and at the Annual Meeting of the Trustees in June, 1846, proposed that it be dissolved and made a diocesan school—in which opinion he was sustained by a unanimous vote of his own Diocese, but by few if any beyond its borders. We can see now, of course, that this extreme measure happily failed to be carried out.† But the unanimity with which his own Convention followed him in such a change from all its previous course with regard to the Seminary, is one among many illustrations of the unbounded confidence of his Diocese in his practical judgment, amid all the controversy as to his encouragement of "tendencies" towards "Puseyism."

Up to this time Bishop De Lancey, now in the prime of life, had continued in perfect health, and as remarkable for the amount and variety of his Episcopal work as his immediate predecessors. Naturally hasty and impulsive, his long acquired habits of systematic industry enabled him to make the very most of his time and strength; he never seemed to forget or neglect anything. But in May, 1845, a serious and well-nigh fatal accident,—being thrown from a carriage on his way to a visitation, at the little village of Bethany,—disabled him from duty for a long time, and left, I think, permanent traces of impaired health and strength. He always seemed to me an older and feebler man from that time on, although his labours were as unremitting and effective as ever. I need hardly say that his accident and ill-

* By the late Dr. C. S. Henry, one of the brightest as well as most eccentric clergymen who ever made his home in Geneva.

† Journ. 1846, pp. 27, 63. Life of Bp. Hopkins, p. 241.



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ness called forth the deepest sympathy in every part of the Diocese. The Convention of 1845, before proceeding to business, expressed by unanimous resolution its "grateful sense of the wonderful goodness manifested to the Church" in his restoration "to a good measure of his former strength," and its prayer for his complete recovery.

The Diocese made another step in advance this year (1845) in the founding of a third parish in each of its two large towns. In Buffalo, the new church, S. John's, really grew out of the acceptance of Trinity Church (in succession to Dr. Cicero S. Hawks, who had become Bishop of Missouri), by one of the noblest and best-beloved men Western New York ever had, Edward Ingersoll. This was in March, 1844, and a little later in the same year there was not room in that Doric temple for the increased congregation. A few young men who could not obtain sittings resolved to organize a new parish; enlisted others in the enterprise; obtained at once sufficient subscriptions for its support, and the use of a lecture room; applied to the Bishop, who sent them Charles Henry Platt (then just in Priest's Orders, and one of the most brilliant and capable of our clergy of that day and long after); obtained plans from Calvin N. Otis, the builder and nominal architect of Trinity, Geneva, for a stone church far exceeding in architectural pretension as well as in size and cost anything yet attempted in Buffalo; sold the pews for over $20,000 before ground was broken for the building; and within two years had it completed and consecrated, and a vigorous parish fully at work under Montgomery Schuyler, since so widely known and highly honoured in his half-century's charge of Christ Church, S. Louis, Mo.* I spoke of the building as showing architectural "pretension" rather than character; it was in fact a great open-roofed hall 100 feet by 60, with a corner tower, having hardly a single feature of real merit; but up to 1851 it was of course far beyond S. Paul's "carpenter's Gothic" and Trinity's heathen Doric.

* He resigned Sept. 1, 1854. The Parish was organized Feb. 19, 1845; the church consecrated Feb. 3, 1848, having been completed at a cost of $35,000. In 1855 a chancel was added and richly furnished. Its location (Washington and Swan Sts.) was then central and favourable, and for many years the Sunday evening services especially had a very large attendance. In 1869 it was restored after partial destruction by fire, and in 1893, after many vicissitudes, sold and desecrated, and the present church built on the west side of the city.

In Rochester, Trinity Church, organized Nov. 25, 1845, by a colony representing what was then the more radical element in S. Luke's, that is, most strongly opposed to the Bishop's "Puseyism," succeeded in building a brick church of *no* architectural character (or even pretension, which was so much in its favour), which was consecrated Feb. 15, 1848, under the charge of the Rev. Charles D. Cooper. The parish had a hard struggle for a long time, partly on account of the position of the church building, and partly, perhaps, from the extreme "Low Church" element by which it was originally ruled;* but this died away in time; a new church of better character and in a better position took the place of the old one, and the Parish has long since maintained a good rank and character among the Rochester churches. The Rector under whom S. Luke's had become by far the first Parish in the Diocese,—Henry J. Whitehouse,—resigned in May, 1844, and was succeeded the same year by the Rev. Dr. Thomas C. Pitkin, an accomplished scholar and faithful Pastor, but not in harmony with the "Evangelical" partizanship which was gaining ground in that Parish. In January, 1848, he gave way to the Rev. Henry W. Lee, afterwards Bishop of Iowa, who, though by no means a radical "Low Churchman," was much more acceptable to that element in the Parish. Meantime an important change had taken place in S. Luke's opposite neighbour (opposite in more than one sense) S. Paul's, then known canonically, but never colloquially, as "Grace Church," in the election of the Rev. John V. Van Ingen, D.D., as its Rector; he having served in the Parish for a year before, as I have noted above, (p. 167), as Assistant to Bishop De Lancey in his temporary proprietorship. Before coming to Rochester, Dr. Van Ingen had been nine years a missionary-rector at Greene, Chenango county, where he had built up a substantial and well-ordered parish, and had gained the full confidence of the Bishop. He was a man of great gifts, and of wonderful capacity for making them available to the utmost in every sphere of work to which he was called; as pastor, preacher, writer, administrator of affairs,—a born leader of men in many ways. Even those who differed from him and distrusted him could hardly help loving him personally. He became at once a chief leader, if not *the* leader, of the "High Churchmen" of the Diocese;

*So that some of the old S. Luke's people used to call their Trinity friends "Reformed Presbyterians."

and an astute and skillful one. But it was not until several years after this that he and Dr. Lee came in conflict, and then perhaps more by force of circumstances than from any desire for a fight.

In his Address of 1846 the Bishop brought together his various utterances of former years on Church principles and the Oxford movement, quoting largely from the Addresses of 1841,'42,'43 and '44, and his sermon at Bishop Eastburn's consecration, and repeating in full the article of 1843 on "What is not Puseyism." To this he added (for the first time) some remarks on the diversities in ritual matters which had been growing in the Diocese partly as a result of the Oxford movement, and partly from growing taste and more wealth, —a part, in fact, of the changes which were beginning to be visible in every department of public and household life. Among these supposed novelties were embroidered altar hangings, the credence, the disuse of the old-fashioned "reading pew" or desk—all of which he defended by the example of Bishop White, whom he always quoted as an authority wherever it was possible. "Emblematic candles" and "the surplice in the pulpit" were indeed unknown in the Diocese, except, in the latter case, in "the emergency of not having a gown." There might be, "as from the first in this country," a "Communion Table" *or* "Altar." Baptismal Fonts were rightly in use. [Some people then thought they were "Romish."] If people would come to week-day prayers, twice a week or every day, "God forbid that the clergy should not be ready to conduct their devotions." Such changes as had been made in the chancels of various churches had his full concurrence, "and had no more to do with Romanism than with Mahometanism."*

To this the Bishop added a note showing the secessions of clergymen to the Roman Communion as not only few in number, but, almost without exception, of those not brought up as Churchmen.

A resolution had been offered in 1845 asking the Trustees of the General Theological Seminary to consider the question of the removal of the suspended Bishop of New York from his nominal professorship. The subject was debated in the Convention of 1846, to which it had been postponed, with only the result of a unanimous

* Journ. 1846, pp. 37–51.

resolution recommending the Bishop's proposal to dissolve the Seminary "as a general Institution of the Church."*

The Bishop had expressed in 1845 his desire to bring his Candidates for Holy Orders into "closer personal intercourse" with himself than had seemed practicable under the present conditions of sustaining and educating them. This matter, probably by his wish, was referred to the Education and Missionary Board, who the next year were "not prepared to recommend any action," and wished the subject "to be continued in their hands." Nothing more appears to have come of it, as far as the Board and the Convention were concerned; but we may trace in this thought, whether consciously or not, the germ of the little School of Candidates which began four years later at Geneva under the Bishop's personal direction.

The reports of 1847 showed a gratifying increase, in response to the Bishop's earnest appeals, in contributions for Diocesan Missions, although the collections for sufferers by famine in Ireland and Scotland in the churches of the Diocese had amounted to nearly $2,000. The total of Diocesan offerings had increased to $8,920.17, of which $3,677.26 had been for objects outside the Diocese, and very nearly $1,300 for the Christmas Fund. For the present, no further reductions of missionary stipends had become necessary.

On motion of Judge E. Darwin Smith (of S. Luke's Church, Rochester), the following resolution was unanimously adopted:

"Believing it to be a fact that those colleges only have flourished which are under the control of some one religious denomination; and persuaded that the interests of the Episcopal Church and the true interests of religion can in no way be more surely and permanently advanced, than by the endowment and support of colleges under the control of Episcopalians, this Convention fully concurs in the application in behalf of Geneva College to Trinity Church, New York, for a liberal appropriation for the endowment and support of that College, and establishing the same upon a permanent basis.

"Resolved, That a Committee of six be appointed by the President to consider and report to the next Convention what measures may be fitly taken at such Convention to sustain Geneva College and promote its prosperity and the interests of the Church in connection therewith."

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* Journ. 1846, p. 65.

CHAPTER XXIX

THE E. K. S. AND OTHER CONTROVERSIES OF 1848

A SHORT but interesting controversy grew out of the effort to establish, in May, 1848, a diocesan branch of the "Evangelical Knowledge Society."

During the session of the General Convention of 1826, in S. Peter's Church, Philadelphia, a meeting of its members and others under the presidency of Bishop White, and on motion of "the Rev. William H. De Lancey," established the "General Protestant Episcopal Sunday School Union," for the purpose of "devising a method of concentrating and aiding the operations of Sunday Schools and Sunday School Societies." It was a voluntary organization, over which the General Convention, as such, had no control; but all the Bishops were ex-officio Vice-Presidents and Managers, and the Union was soon recognized as the sole instrumentality of the Church for the publication of books and pamphlets, primarily for Sunday School use, but also for general circulation. It maintained thus a quasi-official character and authority for many years, with the confidence and support of the great body of Churchmen. Its earliest publications were largely under the direction of Bishop Hobart, and its first Sunday School manuals written by him; its first manager was William R. Whittingham, afterwards Bishop of Maryland, who was succeeded by his brother-in-law, John V. Van Ingen; and as time went on, the work of the Society was more and more on the basis of "High Church" principles and teaching, simply because those who believed in such principles took more interest in it. The Low Churchmen began to feel that it did not represent their views, especially their opposition to everything which they regarded as the fruit of the "Oxford Movement." In 1847, under the leadership of the Bishop of Virginia, the strongest opponent of the Sunday School Union, a new association was formed under the name of "the Evangelical Knowledge Society," and, of course, on a distinct party basis, the "General Sunday School Union" still claiming to represent fairly the Church as a whole.

In a Pastoral Letter of May 5, 1848, Bishop De Lancey gives quite fully his views of the proposed movement in his own Diocese.

"I perceive this morning in the *Episcopal Recorder* of Philadelphia a printed circular calling for a meeting to be held in S. Luke's Church, Rochester, on the 11th of May, 'to organize an auxiliary in the Diocese' to 'the Protestant Episcopal Society for the Promotion of Evangelical Knowledge.'

"The circular is signed by four clergymen and thirty-five laymen, in their individual capacity, not as representatives of the parishes; being four from Geneva, one from Penn Pan, two from Mount Morris, one from Oxford, one from Le Roy, one from Oswego, one from Lockport, twenty-four from Rochester. It has been sent, I understand, to many of the Clergy and Laity in the Diocese, though not to me.

"As Bishop of the Diocese, I deem it my duty to say to you that this, as I understand it, is an attempt to form a Diocesan Society, 'a Society in the Diocese,' without previous consultation with the Parish Vestries, the Standing Committee, the Convention of the Diocese, or the Bishop. . . The meeting is not called to discuss the question of the expediency of organizing such a society, but to organize it. . . The names attached to the circular forbid the idea of any intentional, deliberate, and known design, to introduce a mode of action disrespectful to the authorities of the Diocese, in disregard of the Diocese, and which opens the door to distraction, division and schism.

"It will however, I trust, appear both to you and them, that in the same way, by a notice from a few gentlemen dispatching a circular, asserting the expediency of the step, without consultation with any of the authorities of the Diocese, any kind of irresponsible society, even an anti-protestant, a tractarian, or anti-evangelical society, may be formed, and claim the character of being a Diocesan Society; . . and that in this way, every Diocese throughout the country, and in fact, every parish, may be involved in all the evils of party distraction and schism.

"Of the right of individuals to give their money to what object they please, to promote what kind of religious literature they desire, or of the right individually to combine for the object of publishing, buying and circulating books for themselves, I do not raise a question. All are free to do so. But of the expediency and propriety, not to say the right, of individuals in a Diocese to organize in name or character, a Diocesan Society 'to furnish Episcopalians with a sound religious literature, in the shape of Sunday School books and tracts' for children and parents, without any previous consultation with the Rectors, or even notifying the Vestries, Standing Committee, Convention, or Bishop in the Diocese, I trust that even the gentle-

men who signed the circular, will, on a reconsideration of the subject, judge adversely. . . With the best judgment I can give to this project, I am bound frankly and affectionately to say that I cannot but regard it as an irregular, needless and distracting measure, and, however undesigned to do so, yet calculated to rivet a party character on the Diocese from which we have been hitherto free, and to provoke and promote discussion and conflicts, rather than to advance unity, harmony and peace. In this view, I cannot sanction it."

In his Address of 1848 the Bishop adds much more, especially contrasting the new society with the Sunday School Union, which he claims was formed with "the implied sanction of the constituted authorities of the Church," and from the outset "had openly sought their control and guidance."*

At the organization of the Diocesan Society in Rochester, its formation was justified by one at least of the four clergymen present† on the ground that "parties" already existed in the Diocese, and the "minority" were practically "proscribed" by being denied a representation on the Standing Committee and delegation to the General Convention; and that it was in no wise in opposition to the Bishop, except as he had placed himself in opposition to it.‡ Another meeting of the Diocesan Society was held in Rochester, Sept. 14, 1848, when it was voted to establish a diocesan "depository" of its publications with a Rochester bookseller who was one of its members. The name of one more clergyman of the Diocese, the Rev. Bethel Judd, D.D., then a teacher at Avon Springs, appears as a member. This is the last notice I find of any action of the auxiliary Society. The parent Society has continued to this day, and done what those in sympathy with it consider a large and good work.§ The "Sunday School Union" appears to have been dissolved, or at any rate to have ceased publishing, about 1887.

While the members of the E. K. S. could fairly claim that *both* Societies were "voluntary" in the strict sense of the term, and the existence of the one justified the other, the position of Bishop De Lancey that one was essentially a party organization and tended to

* Journ. 1848, pp. 41–9.

† Tapping R. Chipman, Henry W. Lee, Benjamin W. Stone, Charles D. Cooper.

‡ Rev. T. R. Chipman's letter in *Gospel Messenger*, XXII. 81. (June 9, 1848.)

§ As I understand, it does not now publish any new books.

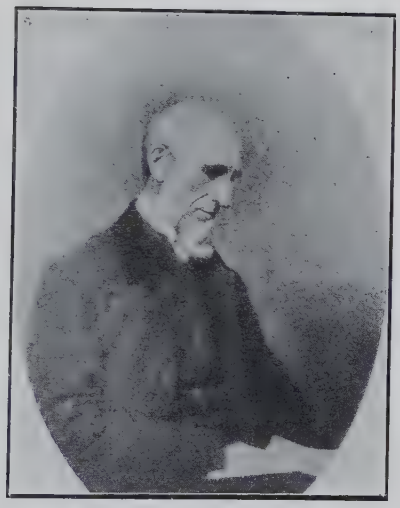
perpetuate party spirit, was abundantly and almost unanimously vindicated by his own Diocese. There was no action or official notice in the Convention in response to the Bishop's Address, but the "auxiliary" Society was simply ignored throughout the Diocese except in two or three parishes, and soon perished, apparently from inanition. It is not necessary nor reasonable to suppose that all the Clergy and Laity of the Diocese agreed with the Bishop's view of the matter; but the fact of his positive disapproval was sufficient, and their acquiescence in it was another signal proof of the remarkable unity of the people at that day in absolute loyalty to their Bishop.

It should be noted here that Bishop De Lancey maintained consistently throughout his Episcopate the same position in regard to all voluntary associations for doing what he thought could be done by the constituted authorities of the Diocese. At his last Convention, in 1864, a number of the Clergy and Laity united to form a "Society for the Relief of Widows and Orphans of Clergy," partly to supply the want of any such provision in the "Christmas Fund," but beyond that, on a principle of mutual insurance. The writer, with the Rev. Drs. Wilson, Schuyler, Hills, Babcock, Rogers, Beach, and other clergymen and laymen of whose entire loyalty to the Bishop and the Diocese there could be no possible doubt, took an active part in this organization. But the Bishop promptly declined the Presidency of the Society, on the ground that its work could be better done by the Convention, and it was consequently given up, and the Christmas Fund enlarged to benefit widows and orphans, with the loss of the mutual insurance feature.*

The Bishop was not favourable even to "convocations" of the Clergy which assumed any formal or organized character. Such meetings were held in various parts of the Diocese from 1852, and the Bishop occasionally took part in them; but they had no permanent organization or officers.

I have mentioned before (p. 136) a proposition offered in 1839 for the employment of itinerant missionaries, renewed in 1844 in combination with a plan to make the missionary parishes somewhat more independent of the supposed influence of the Bishop in the appointment of their rectors. In 1850 this latter proposition was

* *Gospel Messenger*, XXIII. 138, 142. (Sept., 1864.)



JOHN VISGER VAN INGEN

again brought forward and pressed with much earnestness by several of the clergymen and laymen who had been foremost in the matter of the Evangelical Knowledge Society. Their argument was in substance that the power of appointing Missionaries in one-half the parishes in the Diocese tended to make the clergy subservient to the Bishop, and the vestries afraid to elect a Rector whose theological views might not be in accordance with his. This argument was met conclusively by the undisputed fact that no clergyman was ever nominated (to the Board of Missions by the Bishop) as Missionary, until he had been freely elected by the vestry as Rector. It will be remembered that what are now called "Organized Missions" were then unknown, and *all* Missions were necessarily incorporated parishes. It is only fair to say that the gentlemen advocating the change disclaimed earnestly, and no doubt sincerely, all distrust or opposition so far as Bishop De Lancey was concerned; but their friends in such papers as the *Protestant Churchman* and *Episcopal Recorder* of New York and Philadelphia took up their cause with a bitterness towards the Bishop, and with such wilful imputation of bad motives on his part and that of all who stood by him, as to discredit utterly their cause throughout the Diocese. From 1851, when the Missionary question was decided, it may be said that there was no "Low Church" *party* in the Diocese, though there were individual clergymen and laymen for years afterwards who considered themselves "a minority," and in a measure "proscribed" in influence and offices. But the clergymen had all left the Diocese, as far as I remember, before the Bishop's decease, and the laymen, with possibly one or two exceptions, had became his steadfast and loyal friends. Of no Diocese in the country could it be more truly said in those last years of Bishop De Lancey's Episcopate, "Jerusalem is built as a city that is at unity in itself."*

The Rev. Dr. Van Ingen, who had become, as I said, a leader if not *the* leader of the High Churchmen of the Diocese, and was always equally ready with tongue and pen,—and his Rochester colleague Henry W. Lee, afterwards Bishop of Iowa, who was the leader of the Low Church party more from his parochial position and personal character (and, I may add, his excellence as a parish Priest) rather than

* For the final action of the Convention on the Missionary Canon, see Journ. W. N. Y. 1851, pp. 43–7, 59–63.

from special intellectual ability,—these two kept up for two or three years from 1849–50 the interest of the diocesan controversy by sermons and pamphlets on Baptismal Regeneration, "the Papal Aggression" (in England), and "Remarks" on the same, and like subjects, on which they probably found in later years that their differences were really very slight. I believe that the Diocese never had a Rector more loyal in heart than Bishop Lee, though he could not always keep himself from entangling alliances with men of a very different spirit.*

The last reference to an exhibition of party-spirit occurs in the Bishop's Address of 1853, and was occasioned by the sending into the Diocese a variety of pamphlets whose very names are forgotten now, but mostly of a fierce partizan tone. The Bishop's own words characterize the whole movement (which had no acknowledged help within the Diocese) very fairly.

"The attempts to impress partizan views upon the members of the Church in the Diocese during the past year, through the press and the post-office, can hardly have escaped the notice of any of you. A formal communication signed by several of the Clergy, and private statements from many others, have been made to me, of this interference to molest their respective parishes by the secret circulation among them of such misrepresentations of the views of Churchmen as are calculated to engender distrust, strife, suspicion, ill-will, and error, instead of that peace and good-will among Christian men, which it is the primary duty of the Gospel and its Ministers to promote. Many of these pamphlets are anonymous. They present perverted, and distorted, and defective views on fundamental points, attribute errors to the Clergy which they do not hold, and laboriously counteract positions directly or impliedly ascribed to them, which are a perversion of the views of the Church as they are presented in the Bible and Prayer Book, have been held by the Whites, and Hobarts, and Dehons, and Griswolds, and Moores, that have gone before us, and are generally maintained and taught amongst ourselves. It would seem that as such pamphlets will not be bought to be read, they

* He became Bishop of Iowa in 1854, as the nominee (as it was generally understood) of the Low Churchmen of New York and Philadelphia, and under promise of support by them,—the first Bishop they had been able to obtain in the Western States. But he said to me, after some experience of Missionary work in the West, "Wherever I go I distribute the Prayer Book as freely as possible; it is by far the best Missionary Tract I can find." And it was he who joined Bishop Whipple in a most earnest but fruitless effort to arrest the beginning of the "Reformed Episcopal" schism in Chicago.

must, by their abettors, be printed and distributed gratuitously, and from the large and wealthy cities of the Union,* come to the country those missiles of error and party, seeking to pervade and pervert the parishes. If a Romanist should send stealthily to the leading communicants of the parish of a clergyman of the Church, his insinuating errors, we should not hesitate to denounce it as an act of Jesuitism. The name seems to be equally applicable to those secret and irresponsible attempts to undermine the stability, disturb the faith, and distract the minds of the clergy and the laity. Against anonymous and irresponsible pamphlets, we can only urge the remedy prescribed for anonymous letters—utter disregard and the flames.

"To open, manly, fair and Christian argument, on any subject connected with the doctrines, worship, ministry and usages of the Church, I am sure none of you would object. But to distort, obscure, and darken the truth as held on these topics, that it may assume a startling and alarming aspect to unsophisticated minds, and to do it under a fictitious name, and with an obvious view to create and diffuse distrust, collisions, party feelings and strife, constitute *prima facie* evidence of error, both in faith and practice. Dark lanterns are used principally by those who love darkness rather than light, because their deeds are evil. In most cases the name of its author would stamp such pamphlet with its true character. The hardened partizan, the unfledged novitiate, the actual errorist, and the designing enemy, shrink from connecting with the publication a name that would at once mar its influence, counteract its evils, and serve as a beacon to warn against its errors.

"When, on such topics as the process of conversion, the effects of sacraments, the obligations of the ministry, the nature of the Christian Church, the authority of Gospel institutions, the personal evidences of our relations to Christ, and the workings of the Holy Spirit in Divine institutions, a flood of disturbing, unsettling, denunciatory and erroneous publications has been started, portentous of evil to the peace, harmony and prosperity of the Church, and aiming, as I think, at designs and attempts to CHANGE THE PRAYER BOOK, which, in its Prayers, Offices, Articles, and its whole spirit and tenor, is inimical to the views thus insidiously presented and urged, I deem it my duty to lift my voice in warning against the revolutionary movement, and to invoke the clergy and laity to be on their guard against insidious instruction, however offered, which in this, or in any direction, seeks to undermine the ramparts of truth and worship as held by our fathers and transmitted to us in the Bible and the Prayer Book."†

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* Most of these pamphlets, I think, were sent from Philadelphia.

† Journ. W. N. Y. 1853, p. 47.

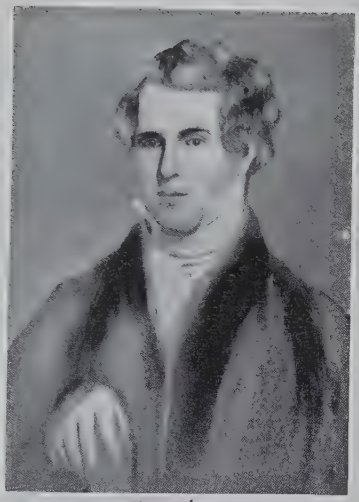
CHAPTER XXX

HOBART COLLEGE AND DIVINITY SCHOOL

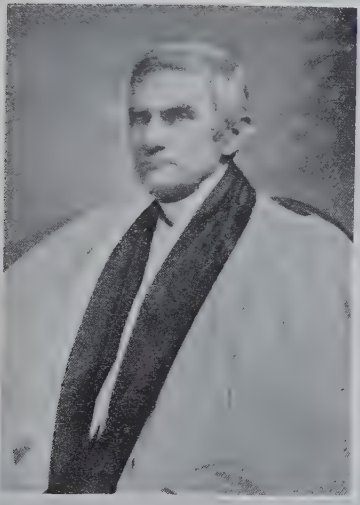
IN a former chapter (XI. p. 154) I have given a brief account of the founding of Geneva, now Hobart College, under Bishop Hobart, and its beginning of actual work in 1826 under its first President, Dr. Jasper Adams. This is not the place to give the history of the College in general, but some account of it belongs properly to the story of the Diocese.

The College began its work with an endowment amounting altogether to about $70,000. Of this, $12,500 had been given by the New York Society for the Promotion of Religion and Learning, as an equivalent for their annual grant of $750 to the "interior branch" of the General Theological Seminary removed from Fairfield to Geneva; $8,000 by the same Society as the amount of the "Sherred Legacy" for Theological Education; $5,000 by Bishop Hobart, the "Charles Startin" fund left to him to be used at his discretion (or for his personal benefit); and sundry subscriptions and gifts amounting to about $45,000. On this insignificant foundation it existed somehow, and did a small but excellent work for thirteen years, when the State came to its relief with an annual grant of $6,000, which help came to an end in 1846 by the adoption of a new State Constitution which was construed to prohibit such grants to colleges. The first President, Dr. Adams, resigned after two years' service, and the office, after being declined by the Rev. Dr. John C. Rudd, was accepted by the Rev. Richard S. Mason, D.D., (March 3, 1830,) who had been for two years Rector of Trinity Church, Geneva. He was an able and faithful officer, but the wretchedly small means of support which the College possessed did not enable him to do any great work. Even the tuition fees of the few students were hypothecated, as it were, by certificates for free tuition issued in order to obtain the earliest subscriptions for endowment. The citizens of Geneva, beyond the little flock of Church people, were not disposed to help the "Hobart" enterprise even for the sake of helping the village; and it was generally represented in Western New York as a "bigoted"

REV. DR. McDONALD.



REV. DR. ADAMS.



PRESIDENT MASON.

ABNER JACKSON, D.D., LL.D.

institution from which good Christians ought to keep their sons away, although in fact the actual "Church" influence and teaching in it were of the mildest possible character.

Dr. Mason's resignation in August, 1835, left a vacancy of a year in the Presidency, its duties being performed by the Senior Professor (of mathematics), Horace Webster, LL.D., (known to the students of his day by the endearing title of "Old Fess,") who in one capacity or another—and most of the time in more than one—was the sheet-anchor of the College through the trials and vicissitudes of twenty-two years. With him (a few years later), and entitled to equally grateful remembrance by all old Hobart men, was the Professor of Latin and Greek, David Prentice, LL.D. (known in the same affectionate way as "Old Davie,") as different as possible in every way from Professor Webster, but as unselfishly devoted to the best interests of the College and of every one of its students. In January, 1836, the Rev. Dr. Henry J. Whitehouse, then Rector of S. Luke's Church, Rochester, was elected President, and at the same time a vigorous effort was made by the people of Rochester (mostly the Church people, I presume) to have the College removed to that city. An addition of $70,000 was subscribed to its endowment for that purpose; but the undertaking failed, and on its failure, and possibly for other reasons (the impending division of the Diocese being supposed at the time to be one), Dr. Whitehouse declined, and the vacancy was finally and most happily filled in August of the same year by the election and acceptance of the Rev. BENJAMIN HALE, D.D., a graduate of Bowdoin in 1813, and Professor of Chemistry in Dartmouth College. He remained President for twenty-three years,—years of such continuous labour, and ungrudging sacrifice of all personal comfort and interest, as have seldom been given to the accomplishing of any good work.

Those who had the happiness to know Dr. Hale personally, even as his students, will agree with me that it would be hard to say too much of his many excellencies of character. The phrase "a nobleman of nature" has often been well applied, but never more aptly than to him; like Bishop De Lancey, he was a gentleman, in the very best sense of that much abused word, "*through and through.*" One can hardly say more of one who is also a Christian through and through. He was an accomplished scholar in many studies besides

those which he had chiefly taught, and he had the rare gift of making his scholarship attractive to all those who were fortunate enough to come under his personal teaching. But these were, after all, lesser things. The *great* thing was the absolute faithfulness with which he devoted himself to the hard and often ungrateful work given him to do,—the building up of a small and unpopular institution of the Church under almost every conceivable disadvantage, with little indeed of the help he should have had from others, and an amount of indifference if not of active opposition most disheartening to one who would count no cost too much to give to the service of Christ and His Church.

The College up to this time had entered in ten years 136 students, and graduated 40—not an encouraging beginning. In the next ten years, to 1846, 187 were entered and 62 graduated ; which was only a little better. It was really the small number of students which mainly caused the exodus to larger colleges, especially to Union, which had then the reputation of a much easier course—Geneva standing then, as she has ever since, for the exaction of *thorough* study in the few things she did teach, notably in classics and mathematics. In 1837 her course was enlarged, and her work materially advanced by the acquisition of Theodore Irving as Professor of History, Modern Languages, and Belles Lettres, and two years later of Edward Bourns and Henry L. Low as Tutors. All three subsequently became clergymen, and all were not only of great personal excellence but specially, though very differently, notable for scholarship and aptness in teaching. These six gentlemen (for they were *all* true *gentlemen*) made up a Faculty out of all proportion, not in number indeed, but in ability and efficiency, to the endowments of the College, and the help which it had from the Church people of the Diocese. They had serious difficulties to contend with, all, perhaps, related more or less to the primal want of what would be called now-a-days "financial backing." There was always a want of effective discipline, for which the Faculty were *not* always to blame. Many of the students were mere boys, and unfitted to encounter the semi-independent habits of American college-life of that day,—such as it was at any rate in all but New England colleges, in which, by the way, the relations between Faculty and students were by no means so pleasant and courteous as they always were at Hobart.

In 1838 the grant from the State put the College comparatively at ease as to means of support, and under Dr. Hale's able administration, its number of students had doubled, and its standing as to scholarship became well established. Then the loss of almost its entire income aside from tuition fees, by the withdrawal of State aid, seemed at first a crushing blow. It was, on the contrary, the beginning of a new and much better life, though reached by slow and painful steps. The Faculty was reduced for a time to four; the President, one Professor (Dr. Webster) and two Tutors, all receiving salaries on which they could barely live. In fact, for several years Dr. Hale received no salary, his brothers being happily able to tide him over this time of distress. But the question was brought home to Churchmen in the State and especially in the Diocese, as it should have been years before, whether they would maintain and build up the College, or let it perish. And this involved another question, which to this day has never been set at rest,—whether it was worth while to sustain it on any other than the original foundation laid by Bishop Hobart, which had been practically weakened, as it has since been again and again, in the hope of thus conciliating the good-will of those who had no interest in it as a Church institution. Up to this time there had been very little distinctive Church character in its religious instruction and worship; the latter consisting only of daily "Family" Prayers in the nominal chapel, (the anatomical lecture-room of the "old Medical College,") of the briefest and most unliturgical character. Aside from Dr. Hale's personal influence, there was hardly anything to make the students Christians in actual life, much less Churchmen.

Under the guidance of Bishop De Lancey (and perhaps I should say of Dr. Hale also), a really new era was begun in 1847 by establishing the Daily Service, and by making over a small building for recitation rooms into a simple but appropriate and attractive Norman chapel, the details of which did great credit to Dr. Hale's architectural taste and knowledge. The immediate effect of this change on the students was remarkable. I remember that coming back in the Spring of 1848 from a year's absence in a New England College (after two years at Hobart) and meeting the students in chapel, I could scarcely believe myself among the same body of men, seeing a *comparative* interest and reverence much beyond anything which the old way had ever known. From that time on there was a marked

improvement in the whole character and life of the students *as a whole;* not that there was not much to be desired both in conduct and discipline, but that the better element was decidedly uppermost, which had never been the case before to my knowledge.* Bishop De Lancey sums up what was done at this time very mildly in his Address of 1847.

"By the new arrangements [as to Faculty]," he says," the continued efficiency of the College is amply secured; and by some improvements in its system, it will doubtless render increased aid to the religious training and education of the youth entrusted to its care. This Institution . . now thrown almost entirely on the patronage of the Protestant Episcopal Church, may emphatically be called a Church College. . . By introducing a Liturgical Service, by stated public worship and instruction on Sundays in the College Chapel, and by the lectures of the Startin Professor [Dr. Hale], it is believed that a most healthful influence will be exerted on the minds of all the students, without infringing on any of their conscientious views and opinions, and the children of Episcopalians be imbued with a knowledge of the principles, and a taste for the services, and an attachment to the time-honoured forms and doctrines and usages of the Church to which they belong. The College merits, as it will need, the full and cordial patronage of Churchmen. . . If the Clergy and Laity of the Church will second its renewed efforts by the patronage within their power, by an earnest interest in its behalf, by upholding its claims as an Episcopal College, and by vindicating it from the obloquy unjustly cast upon it by ignorance and error, . . it will most effectively aid the intelligence, the education and the piety of Churchmen."

The Convention responded by the resolution already referred to (p. 180 *supra*), expressing their conviction that the College should be maintained, as it had been founded, as an Institution of the Church.

Another result of the change of 1847 was soon seen in an increase in the Ministry of the Church from the Alumni; five of the class of 1848 (one-third of the whole number) and four of 1849 (out of ten) becoming Candidates for Orders, and these, as a rule, the best men of their respective classes. And this result continued, with some

* In the fall of 1848, the students (mostly in my own class) subscribed a considerable sum for a chapel organ, which was not obtained then; but three years later the effort was renewed successfully, and it fell to me (then one of the "Divinity Students") to buy the organ, see to having it put up, and become temporary organist until a better was found. The students joined heartily in the chanting, which was antiphonal, and on Sundays included the Psalms for the Day.

HOBART COLLEGE

interruptions, for many years. In 1848 the Candidates for Orders numbered twenty-four, thirteen having been admitted that year.

The "Hobart Professorship" of Latin, founded in 1852 partly by subscription and partly by the S. P. R. L., added $30,000; and somewhat earlier an annuity in permanence of $3,000 from Trinity Church, New York, and other benefactions, placed the College once more on a working basis. As a condition of the Trinity Church gift, the College was made *free* as to tuition, and in honour of its founder took the name of "Hobart Free College," shortened in 1860 to "Hobart College." I could not begin to give here in detail the many, long-continued and finally successful efforts of Bishop De Lancey through which, mostly, these results were attained. For the actual existence of the College to this day, as well as for the good work which it has done for the Church and the State for half a century past, we are indebted, under God, chiefly to him, and next to him, to the labours and self-denial of BENJAMIN HALE.

Professor Bourns (T. C. D.), equally memorable for his fine classical scholarship, his single-hearted devotion to duty, and his oddities of person and manner, resigned in 1845 to become somewhat later the President of Norwich University, receiving in 1851 the well-merited degree of LL.D. from Hobart. He was succeeded in 1848 by the Rev. Henry L. Low, another fine scholar and innate gentleman, only too refined and sensitive for the unavoidable disciplinary work of his office, as well as too amusingly absent-minded for any public duty,—yet one whom no one could know without loving him. The Rev. Charles Woodward, another accomplished scholar and lovable man, gave his help for a short time as Tutor, in the greatest stress of the College's need, and the next year the chair of Mathematics was filled by Major David Bates Douglass, LL.D., U. S. A., who came from the Presidency of Kenyon College to give us the great benefit of his services, for the last year, as it proved, of his life; a life in which he had been widely known and highly honoured for his services in the Army (beginning on the Niagara Frontier of 1812–14) and as engineer and architect of the great public works of New York. At the same time came as Tutor for four years one of the best and brightest graduates Hobart ever sent forth, the late Rev. Dr. Joseph Morison Clarke of the class of '47. Benjamin Hale, Jr., of '48, and William Paret and Henry A. Neely of '49, were also Tutors for a time. In 1850 there were added to the Faculty two who

through many years rendered invaluable service to the College and to the Diocese in many ways—William Dexter Wilson and Kendrick Metcalf. The former, during a six years' country pastorate in the Diocese, had become known as an original and forcible writer in Theology and Ecclesiastical History, and also as a remarkably successful teacher in preparation for the Ministry, having had several students under his care, with Bishop De Lancey's approval, in his country parish. In coming to Geneva he was able to carry on that work in a somewhat larger way, and the unsatisfactory condition of the General Theological Seminary at that time made the Bishop anxious to avail himself of Dr. Wilson's services, through which two such men as the late Bishop Whipple and Dr. Theodore M. Bishop had already been brought into the Ministry. A small class or school in Divinity was therefore formed in Geneva in the spring of 1850, under the Bishop's direction, with Dr. Wilson as the principal teacher, but with some help also from President Hale and Professor Metcalf. It began with eight students, two of whom, Osgood E. Herrick and Julius S. Townsend, were ordained Deacons in 1851; two more came that year, and seven were ordained in 1852. Joseph Morison Clarke, William Paret, Charles W. Hayes, James A. Robinson, Henry A. Neely, Henry C. Stowell, and Napoleon Barrows. John G. Webster received Orders in 1853, William T. Gibson and Robert Horwood in 1854, H. Gaylord Wood in 1856, and Edward Randolph Welles in 1857. There were a number of others under Dr. Wilson's instruction during the years up to 1858, but the above names are enough to show what sort of work was done in this temporary school. The Bishop himself took the instruction in Liturgics and Homiletics, and in criticism of theological essays assigned by him; and no one who was fortunate enough to be his pupil in those studies could recall them without the deepest gratitude for that privilege.

A word ought to be said of Dr. Metcalf, affectionately remembered to this day by many later Hobart students (to more than one of whom he was a generous personal benefactor); but these reminiscences are already drawn out at too great length. Looking back through half-a-century on the great and good work of Christian training wrought in Western New York in those days,—great in quality if not in amount,—I cannot help feeling more deeply than ever the wonderful Providence of God which placed the guidance of it all in the hands of such a man as WILLIAM HEATHCOTE DE LANCEY.

CHAPTER XXXI

BISHOP DE LANCEY IN ENGLAND; DE VEAUX COLLEGE

THE Conventions of 1849 and 1850 were both held in Trinity Church, Geneva, the day after the College Commencement, which had been changed from the first Wednesday in August to this time to give opportunity for a fuller attendance of the Clergy and Laity of the Diocese. The experiment was quite successful,* some fifty clergymen and a large number of laymen attending the Commencement; but it was soon found impracticable to keep the terms up to the dog-days of August, and the Commencement was gradually brought back to July, and finally to June.

In the Journal of 1850 (p. 51) will be found a very interesting Report from a Committee, (written probably by the Chairman, the late Hon. Stephen A. Goodwin of Auburn,) on the use of the Institution Office, taking the ground that the rights of the Rector in a Parish can be acquired only by Institution. An accompanying preamble and resolution recommended the invariable use of the Office on the ground of doubt as to the legal position of a Rector not instituted. The Resolution was postponed for two years and finally dropped; I presume in consequence of the publication in 1850 of Judge Murray Hoffman's great work on "The Law of the Church," in which the opposite ground was taken. The Institution Office has seldom been used since that time, but its discontinuance is probably due more to the short and uncertain tenure of pastoral relations than to any other cause.

A resolution was adopted at the Convention strongly recommending the Clergy to obtain subscriptions in their parishes for the proposed "History of the Church" by the Rev. Dr. Samuel Farmar Jarvis, prepared at the request of the General Convention. I fear that the resolution had about as much practical influence as such resolutions usually have.

At the Convention of 1851, in S. Luke's, Rochester, the Rev. Dr.

* Except that we marched to the Commencement of 1849 in a pouring rain, for the first time in the history of the College.

Gregory presented a Report reviewing the "Plan of Subscription" for building churches adopted by the Convention of 1840 (see p. 140 *sup.*), and recommending the substitution of a plan which should do away with all "property in seats." The subject was recommitted to the next Convention, when the Hon. Joseph Benedict from another Committee read a fuller report tending more directly to the adoption of the free-church plan. This was no longer a mere theory in the Diocese, having been successfully adopted in several parishes, notably in Dr. Gregory's, S. James, Syracuse, and Mr. Benedict's, Calvary, Utica. The Convention does not seem however to have been prepared for such a radical change, and the resolution of the Committee was modified, on the motion of Governor Seymour, to recommend only the building of churches free from perpetual or even long leases of seats.*

The Bishop announced in a Pastoral of May 22, 1852, his acceptance of an appointment by the House of Bishops as one of the two Delegates from the American Church (the Bishop of Michigan being the other) to attend the conclusion of the third Jubilee of the Venerable Society for the Propagation of the Gospel, in London. He sailed accordingly on May 29, accompanied by Mrs. De Lancey, the Rev. Dr. Van Ingen, and the Rev. Walter Ayrault. The Rev. Dr. (afterwards Bishop) Wainwright, Secretary of the House of Bishops, met them in London. The Bishop was absent till Oct. 2. He gives in the Journal of 1852 (pp. 32–58) a full and exceedingly interesting narrative of the whole summer abroad, which it is hardly possible to transcribe here, but which will be found well worth reading *again*. The Jubilee Service in Westminster Abbey on June 15 was attended by sixteen Bishops from England, Scotland, America, Jerusalem and the East Indies, and a congregation of 2,000, of whom 1,000 were communicants. The Bishop of Oxford (Samuel Wilberforce) was the Preacher; Bishop De Lancey at the Evensong of the same day in S. James, Piccadilly, where another great congregation gathered. The next day was a commemoration of the two great Church Societies (S. P. G. and S. P. C. K.) in S. Paul's, attended by twenty Bishops and the City authorities in state; Bishop M'Coskry being the Preacher. This was followed by a great reception of the Bishops by the Lord Mayor at the Mansion House.† On the 17th

* See Journ. 1851, p. 57, and 1852, p. 67.

† Where Bishop M'Coskry, as he told me, was announced as "My Lord Bishop of My-chicken!"

the Bishops visited Winchester, where the Bishop of Michigan preached at the Cathedral, and in the afternoon both responded to addresses of welcome at a public meeting under the presidency of the Dean.* The next day came the S. P. G. welcome to the Bishops in its rooms at 79 Pall Mall, reported quite fairly in the Appendix to the Journal of 1852, pp. 14–21. At this meeting £500 was given by the Society towards the erection of a Free Hospital in New York for English emigrants. The next day, the 19th, was a commemoration of the Queen's Accession, at Fulham. Following this Bishop De Lancey preached at Paddington, S. George's, Hanover Square, S. Andrew's, Holborn, S. Augustine's and the Cathedral, Canterbury, S. Martin's-in-the-Fields, Farnham Palace at an Ordination in which he united by special request, (and on the Fourth of July, the first such act of intercommunion by an American Bishop,) and at various churches in the country, especially for Keble at Hursley (where the Bishop was the guest of his cousin Sir William Heathcote), Ripon Minster, and in Scotland and Ireland. At Oxford occurred the presentation of the great Alms-Basin to the American Church from members of the University, the same now used at the services of the General Convention. About 400 "Bishops, Noblemen, Clergymen, Masters, Tutors and Fellows" took part in the presentation in Exeter College gardens. On the 23d, at Oxford, the Bishops and Dr. Wainwright received the honorary degree of D. C. L. "amid vociferous manifestations of enthusiasm on the part of all present." In these proceedings, the Bishop says "it was peculiarly gratifying to us to witness the cordial and marked

* I cannot leave out Bishop M'Coskry's account of this reception, though his *telling* of it cannot be reproduced. The Dean, a very old and infirm man, unable to speak *extempore*, had brought a neat little speech which he thought he had learned by heart. In the excitement of the occasion he had utterly forgotten it, and did not dare either to read it or to extemporize. He began—"The American Bishops! we are glad to meet them." An awful pause after the hearty cheering. "The American Bishops! we are glad to meet them!" ("Hear him! Hear him!" from all parts of the Hall, and another silence.) The poor Dean turned in despair to the "American Bishops" with "My Lords, I'm seventy!" Bishop M'Coskry hardly needed his colleague's adjuration to "save the day." "Mr. Dean," he responded amid tumultuous cheers, "I am not surprised that words have failed you on this occasion. It is no light thing for a Mother to welcome home a Daughter!" "And then," added the Bishop, "I thought they would take the roof off." See the mild report in Journ. 1852, Appendix, p. 10.

applause elicited by the allusions to our Church and our country [in the Latin oration of welcome] from the undergraduates of the University, hereafter to be among the Divines and Statesmen of England." Following were visits to Harrow School (of which Dr. C. J. Vaughn was then Master), to the Houses of Parliament, the Charter House, to Cambridge, Eton, Windsor, York, Durham, Edinburgh, Aberdeen, Perth, Glasgow, Belfast, Armagh, Dublin, Bangor, S. Asaph, Warwick, Stratford-on-Avon, Malvern, Leeds (where the Bishop preached at the Commemoration of the consecration of the Parish Church to 120 clergymen and 2,000 people, and where he received and announced the news of Judge De Veaux's munificent bequest for De Veaux College, and preached again in the evening to 4,000 people), Liverpool (at a public breakfast given by the Mayor "in honour of the American Bishops on the eve of their departure"),* the Savoy Chapel, and finally to a farewell service at Liverpool in which the Bishops were joined by Mr. Keble.

"Of the high personal gratification enjoyed in this visit, of its instructive and beneficial effect upon our minds, of its animating and cheering influence on our own hearts, and of the rich spiritual blessings which we trust and pray will flow to our own souls from this intercourse and association with our brethren in England, Scotland and Ireland, I need not speak. . . We return with stronger convictions of the stability, power, efficiency, and influence of the Church of England, with a higher estimate of her spiritual character, educational control, and intellectual attainments, with firmer confidence in her strength as the bulwark of Protestantism, and in her unflinching adherence to Catholic truth as presented in the Bible and maintained in the Creeds, Liturgy, Offices and Articles of the Prayer Book; with more earnest desire for synodical union and intercourse between the independent churches of England and Ireland, Scotland and the United States, and stirred to more fervent prayers for the Church of England, that the blessings of the Holy Ghost may rest on all her missions, her societies and institutions, her universities, colleges and schools, her parishes and congregations, and on her Bishops and all her Clergy and Laity, to the widest extent, and to the end of time."†

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* An "American Bishop" was a rarer sight in England then than now. The Bishop told me that on their arrival in London they found the streets placarded with "The American Bishops are coming!"—"The American Bishops are in town!" as if they were a new and remarkable kind of wild animals.

†Journ. 1852, p. 58. I must refer to p. 48 for the Bishop's account of his visit with Mrs. De Lancey to an Irish cabin near Culloville, where "the inmates

The Convention of 1852 met at Syracuse, the Rev. Dr. Shelton presiding in the absence of the Bishop. Appropriate resolutions were adopted expressing the satisfaction of the Diocese at the Bishop's journey and reception in England, and providing for the expenses of the visit, for which $1,500 was readily given, although the Venerable S. P. G. had already undertaken to defray the expenses of the Delegation from the American Church.*

The Committee on the Increase of the Episcopate Fund reported a good beginning of their work (about $4,500) and were continued.

The bequest of Judge De Veaux, of Niagara Falls, of all his residuary estate, for the foundation of "a benevolent Institution under the supervision of the Convention," was announced by Dr. Van Ingen, and some portions of the Will read by Mr. Peter A. Porter, one of the executors.

This Will, under the provisions of which De Veaux College was founded, is dated August 3, 1852, the day of Judge De Veaux's decease. More than a year before (June 15, 1851) he had made a Will bequeathing his property to Bishop De Lancey and Dr. Shelton, in trust for any one of five objects named which they might determine. These were

"1. A Hospital, Asylum or Home for sick, wounded, disabled and aged persons of either sex, without regard to nationality, to colour or to sect.

"2. A Home for Aged Persons of ages not less than sixty years, for both or one sex only, or for the support and education of orphan children.

"3. A Church Asylum for female Church Communicants.

"4. A College or Missionary School for the education of young men of the African, Indian or other coloured races, for missionaries among their own people, both within the United States and abroad.

"5. A Home for Superannuated Clergymen of not less than sixty years of age."

In the year intervening between these Wills, and undoubtedly with

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were astonished and gratified, as shown by the Irish warmth of expression and compliment," and where the Bishop had to confess his "utter inability to supply them with any of the tobacco which they seemed to identify with the presence of an American," but which he "repudiates in all its forms."

* Journ. 1852, p. 60. In the Memoir of the Rev. Dr. Van Ingen already referred to, will be found (pp. 41–66) a great number of interesting details of this visit from his own facile pen. I wish I could give some of them here.

the counsel of Bishop De Lancey, and probably of Dr. Shelton (with both of whom he was in intimate relations) Judge De Veaux had reached a more definite conclusion as to the final disposition of his estate; and there can be little doubt that the shape which it took was largely owing to the judgment of Bishop De Lancey.* It is remarkable that neither the Will itself, nor the Act of Incorporation founded upon it, give any indication whether the beneficiaries of the Institution are to be boys, or girls, or both. It was unquestionably Bishop De Lancey who decided this point.

The College was incorporated by special Act, April 15, 1853, and the Trustees, of whom the Bishop was Chairman, began in 1855 the erection of a main building on the estate, which was completed and opened in the spring of 1857. In that year they report to the Convention a property of $154,432 yielding income, and real estate estimated at $36,213, exclusive of the "domain" of 330 acres. The Rev. Henry Gregory, D.D., was the "President," the Rev. Israel Foote "Professor," and Edward R. Welles "Tutor." Thirty pupils had been admitted at the opening of May 20, 1857. "In constructing and furnishing the building, and supporting the Institution thus far," they report, "only income has been used, and it is the intention of the Trustees to use income only in maintaining the Institution."† The Daily Service, with a special commemoration of the Founder, was an established feature of the school.

It is a yet unsolved problem whether the intentions of the Founder were fairly carried out in the original constitution and management of the School. The appointment of the "President,"‡ if it was suggested by the Bishop, was one of the very few instances in which his judgment was at fault; for it was, so to speak, a case of the "square man in a round hole." A man of great ability, remarkably successful in all his Ministry, self-denying almost to asceticism, warm-hearted and generous, Dr. Gregory was for all this *not* the man to manage a school of boys; he could not understand their nature or their needs of body and mind; he was physically unequal to school discipline.

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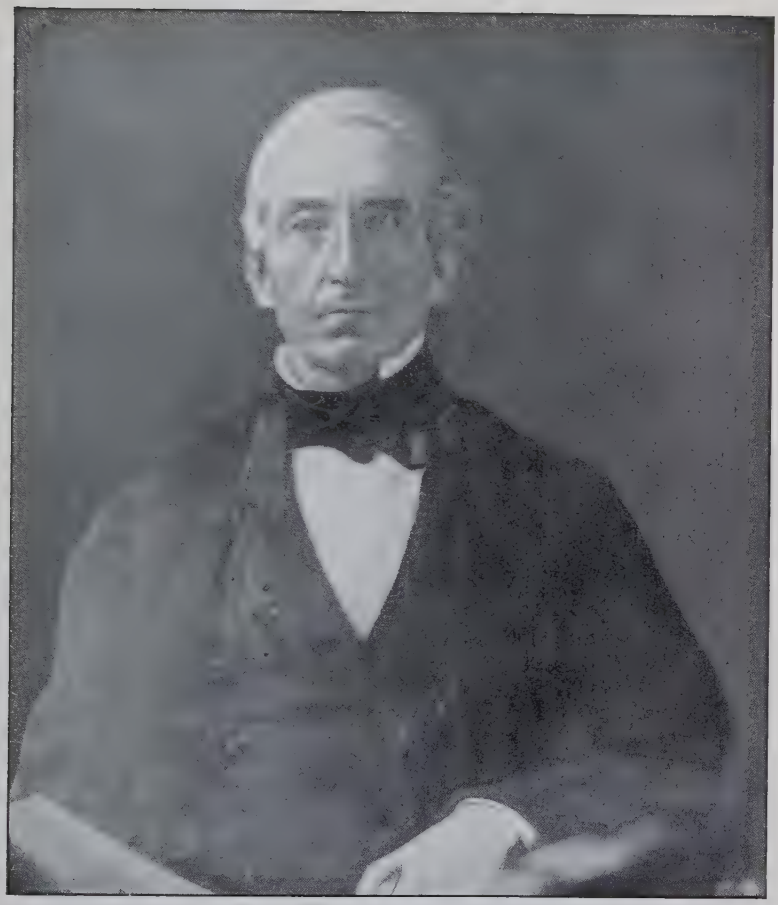
* See the Introduction to the Statutes of De Veaux College, 1899, p. 5.

† Journ. 1857, p. 54.

‡ As the Head Master was called for many years, by what seems to be a misapprehension of the Act of Incorporation; in which the title clearly refers to the Chairman of the Trustees.



Samuel De Veaux

A visit to the school in those first years left a painful impression of extreme economy—if it could be called by that name—like that of a county almshouse; so far at least as one could judge by their table and their clothing. That the boys were not altogether happy appears from the fact that "runaways" were not infrequent and *were* persistent, as shown by the early records. Whether this ill-judged economy, or rather parsimony, as it now seems, was the idea of the Head or of the Trustees it would be difficult to say. After two years of faithful but hardly effective service, Dr. Gregory resigned from continued ill-health, and under his successor, the Rev. Dr. Maunsell Van Rensselaer, a very different system of management began. The later story of De Veaux belongs to a later Chapter.

The first week after Bishop De Lancey's return from England in the fall of 1852 was spent in the meeting of the Bishops to consider the presentment of the Bishop of New Jersey, happily unsuccessful, as was the renewed effort of the following year, ending in the substantial vindication of that noble but not always prudent pioneer in the cause of Christian Education.

I have said elsewhere * that "I shall never forget the glow of satisfaction and happiness which lighted up Bishop De Lancey's face, when he told me [March 6, 1853] of the purchase he had just made" of the site and building in Geneva which became S. Peter's Chapel, so named by him "after his much loved church of other days in Philadelphia." One week later the Chapel was ready and opened for its first service (Passion Sunday, March 13), the little beginning which has since grown into such noble dimensions as his Memorial. I have noted also from the Bishop's own words that in this enterprise he had the hearty sympathy of the good Rector of Trinity Church (William H. A. Bissell, afterwards Bishop of Vermont, the most perfect example of a true Parish Priest that it has been my happiness to know) and his people. Dr. Bissell himself gave constant and unselfish ministrations in the new Mission through all its early years, and Drs. Hale, Wilson and Metcalf, then of the Faculty of Hobart College, were always ready to add their services; but the Bishop himself always officiated at S. Peter's whenever his other duties permitted, until the Mission had a Priest of its own. The Chapel (which had

* "The Rankine Memorial House," 1902, p. 4.

been bought from an unsuccessful Presbyterian Mission) was a little frame building of no architectural character, but was neatly fitted up for service by the Bishop, and later improved by the gift of a chancel, bell-turret, stained glass and furniture, (mostly gifts from himself or his family,) and so served a good purpose till its successor was erected by the Diocese as the Founder's Memorial.

CHAPTER XXXII

PROVINCES: THE TITHE: PARISH DUTIES

BEFORE going on, as I purpose, to tell something of the general work and progress of the Diocese in this portion of Bishop De Lancey's Episcopate, from 1850 on, a word should be said on two points in which he placed himself on record before his own Diocese and the whole Church.

1. In the General Convention of 1850, Bishop De Lancey offered the following resolution, which was laid on the table for the next General Convention:

Resolved, The House of Clerical and Lay Deputies concurring, that a joint Committee, to consist of five Bishops, and of five Clergymen and five Laymen, be appointed to report to the next Triennial General Convention, on the expediency of arranging the Dioceses, according to geographical position, into four Provinces, to be designated the Eastern, Northern, Southern and Western Provinces, and to be united under a General Convention or Council of the Provinces, having exclusive control over the Prayer Book, Articles, Offices and Homilies of this Church, to be held once every twenty years.*

In his address to the Diocesan Convention of 1854, the Bishop says:

"The subject of dividing the Church in this country into Provinces, originally submitted by me to the General Convention of 1850, was brought up at the recent General Convention. A resolution of inquiry was adopted by the House of Bishops, and afterwards reconsidered and referred to the next General Convention. I look to this measure as one main source of union, strength, and permanency for our Church system in this country."

Bishop De Lancey was then the first to propose and distinctly advocate a Provincial System for the Church in this country; although in the *idea* of such a grouping of dioceses he had been anticipated, as we have seen,† by President Hale in 1837, and still earlier by Bishop

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* Jour. Gen. Conv. 1850, p. 146. (House of Bishops, 13th day, afternoon session.)

† P. 117 *supra*.

White, in the final notes to his Memoirs of the Church.* Fifteen years passed by before any serious consideration was given to the subject in the General Convention, (after Bishop De Lancey's decease,) and debates in both Houses prolonged through a number of years have resulted thus far in nothing but the weak and practically ineffective Canon on "Federate Councils." In this matter, as in the question of the See Episcopate and of Courts of Appeal, or any settled judicial system, the Church is still weighted down, so to speak, and suffers great practical loss, under the timid conservatism of her members, but mainly of her Bishops. All the more honour to Bishop De Lancey for being at least half a century in advance of his brethren in the Episcopate in this important movement.

2. In his Address of 1853, after urging, as so often before, the duty of more liberal support of the Missionary and other work of the Diocese, and especially of the parochial clergy to enforce it upon their people, the Bishop rises to a higher principle underlying the whole matter of Church support and Christian giving.

"In this connection," he says, "there is a view of Christian duty and obligation affecting all of us, both clergymen and laymen. I allude to the question, what portion of his pecuniary means a Christian man ought, under the Gospel, to bestow upon objects of Christian benevolence, on Church objects, on religious enterprises, the sustentation of the cause of God in the various forms in which it appeals to us, as the Ministry, Public Worship, Christian Missions, Christian Education, and the aid of the wants of our brethren, both temporal and spiritual.

"Some persons, you know, throw aside the question as one not worthy of settlement, and give haphazard, as feeling, passion, exigency and exterior urging may induce. Others aim to give liberally, but without any rule upon the subject; others never institute a comparison between the amount they actually give, and the amount they ought to give. Others regard all such gifts to God as an interference with worldly

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* "The time will probably come, but is not likely to be soon, when a representation to each House will be constituted by deputation from sundry districts, into which the very extensive country occupied by us will become ecclesiastically divided. This may dictate another profitable arrangement—that of an ecclesiastical assembling in each district, in each of the two years intervening between every two General Conventions. The assemblies now proposed need not be limited to the choice of representatives, and may profitably receive appeals from diocesan determinations in matters of discipline."

Memoirs of the Church, p. 466 (ed. 1880).

Be it Known by these Presents, That on Tuesday the twenty, Eighth day of June in the year of our Lord one thousand eight hundred and fifty-three in Grace Church, Rochester, Monroe County in the Diocese of Western New-York, our beloved in Christ,

Charles Wells Hayes, Deacon,

was by me rightly and canonically Ordained and made a Priest I being well assured of his virtuous and pious life and conversation, and competent learning, and knowledge in the Holy Scriptures; and he having, in my presence, freely and voluntarily declared that he believes the Holy Scriptures of the Old and New Testament to be the Word of God, and to contain all things necessary to salvation; and having also solemnly engaged to conform to the doctrines and Worship of the Protestant Episcopal Church in the United States of America.

In Testimony Whereof, I have hereunto set my hand and seal, at Rochester this said twenty, eighth day of June in the year of our Lord one thousand eight hundred and fifty three and in the fifteenth year of my consecration.

William Heathcote DeLancey

BISHOP OF THE DIOCESE OF WESTERN NEW-YORK.

plans of profit, wealth and self-indulgence. Others purpose to give largely, by bequests to benevolent objects in their wills, and therefore give little or nothing to current objects of religious enterprise and duty. Others allow themselves to be controlled by prejudice, caprice, or partiality, and close their hands to entire classes of Christian objects, and sometimes even to all.

"But on this subject, as in all others which relate to our Christian duties, there are principles to guide us in the right path, and the faithful contemplation and application of them will neither abate our zeal, nor mar our moral and spiritual progress.

"Putting aside the question as to unjust acquisitions, for which the law of Christ prescribes that restitution should be made, and confining ourselves wholly to the question, how much of the income of a religious man should be given to the cause of God, I answer, that if we look to the example of Abraham, Jacob and Moses; if we advert to the provisions which God Himself prescribed for the Church under the Law; if we fairly interpret the ordinance founded on the analogy of the Mosaic rule, that they who preach the Gospel should live of the Gospel, as they who served at the Altar were partakers with the Altar; if we advert to the liberality of the early followers of Christ, by which a distribution was made as every man had need; if we call to mind that for two hundred years after Christ, it was the spontaneous rule and action of Christians to provide for the Ministry, the worship of God, and the extension of the Church; if we refer to the published views of the Christian Fathers of the earliest ages, in their interpretation of the rule of duty; and if to all this we annex the fact indisputable, that all we have comes from God's beneficence to us, I think we may reach the conclusion that there is no one amongst us, but may rightly and safely adopt the principle that the *tenth* of his income is the amount which he may and should as a Christian man, give to the cause of that God who has given to him the ALL that he possesses or controls.

"The carrying out of this principle by the members of almost any established congregation in the Diocese, would amply sustain it in health and vigour in all its departments of Ministry, Edifice, Schools, Charities and Public Worship. If adopted throughout the Diocese, it would give an impetus to our Missions, to Education, to the Parishes, to our Sunday Schools, and to our various Institutions, that would inspirit all beyond almost an estimate. If extended to the Church at large, it would invigorate, sustain, and amplify all her enterprises for the good of man and the glory of God.

"For the current demands for means for the sustentation of the Ministry, the Parish, the Diocese, and the Church at large, from this day forth the Christian Tenth would be ample.

"But besides the giving of the Christian Tenth to God from this time forth, there is another view to be taken.

"Let a Christian man, who for his life past has neglected acting on this rule from ignorance or inattention, now make an honest estimate of what has been his annual income since the time when he began to receive an income from his labours or possessions. Let him place by the amount thus ascertained, the sum of his actual contributions to the cause of God in its several departments. If such contributions have amounted to the *tenth* of his income during his life, let him heartily thank God for having by His grace kept him up to the measure of his duty in this respect. But if not, if he finds, as, alas! most of us will find, that a heavy balance is against him in this account, let him regard the deficiency as a *debt* due to His Maker, and commence at once the effort to repay to God what he has unhappily withheld.

"Faithfully ascertained on the part of all of us, here will be a fund in the Church to meet munificently the demands made upon us for extra contributions for Christian Colleges and Education, for the erection of churches, and the establishment of hospitals, asylums and schools. So that, my brethren, from these two sources, the Christian Tenth for the future, faithfully given, and the balance of the Tenth withheld in the past, now faithfully and gradually repaid, may be derived the ample ways and means for the Church of Christ amongst us, not only for current and every-day demands,—the support of her Ministry, Officers and Services,—but also for those great objects of necessity, interest and usefulness, the payment of Church debts, the expansion of her Missions, the support of her Seminaries, Colleges and Schools, and the exigencies of Christian beneficence, —for which she in duty and necessity so often appeals to the members of the Church.

"Your devout attention to these views is earnestly invoked."*

The Convention seems to have been so far stirred up by the Bishop's exhortation as to appoint a Committee of Laymen to report on the inadequacy of the support of the clergy and the neglect of prompt payment of their salaries. This Committee, through their chairman, the Hon. Joseph Benedict, a zealous layman of Calvary Church, Utica, reported the next year quite fully on the subject. They state, in substance, that the clergy are for the most part receiving salaries fixed when the cost of living was much less, and not increased either in proportion to the increased ability of the parishes or the advance in prices; that the clergy have a right to such support as will enable them to live as their office demands, and free from the necessity of "sharp bargaining" for household and other supplies; that parishes which have withheld a just support from their

* Journ. W. N. Y. 1853, p. 44.

Pastors should, according to Scripture rule, "restore fourfold;" that the clergyman's salary should not be allowed to be in arrears, but on the contrary should be paid in advance. The *causes* of failure in such duty they believe to be the want of any proper standard of giving; the commercial spirit growing out of the pew system; unworthy personal considerations; simple thoughtlessness. One serious effect is to deter young men from entering on a work which they see so slightly esteemed and upheld by those whom they look up to as examples. They propose that this report shall be read in every parish (I fear that very few clergymen obeyed this recommendation); that a report of salary be included in the annual Parochial Report; and that hereafter all salaries be paid "semi-annually in advance." And they end with a resolution which was adopted, and was the *only* action of the Convention on the subject, endorsing the Bishop's recommendation of a Thanksgiving Day Donation in every Parish, to which I have referred in Ch. XXVI. p. 163 *sup.* (This recommendation was part of the Bishop's Address of this year, 1854.)*

Another paragraph of the Address of 1854 is curious in the light of later years as showing how strongly, with all his large-heartedness, the Bishop clung to some of the old ways of thinking which he had inherited from Bishop White and Bishop Hobart:

"The establishment of Brotherhoods and Sisterhoods as organizations in the Church I cannot but regard as alike a needless, cumbersome and hazardous instrumentality of usefulness; *needless*, as its objects of benevolence can be met by existing agencies faithfully applied; *cumbersome*, as demanding, in time, means and efforts, more than it is likely to yield; and *hazardous*, as forming a Church within a Church, and what may readily become a sectional, exclusive, party organization, proving itself inimical to real unity in the great Brotherhood of Christ, that one Holy, Catholic and Apostolic Church with which all may well be content."†

And then he goes on to speak of the subject already referred to,—the support of the Clergy; and I must quote a few of his words as additional to what I have said (Ch. XXVI.) of the condition of the Diocese in those days in this respect.

"I speak in behalf of a faithful, laborious and self-sacrificing body of men when I most earnestly urge the Laity to consider in their re-

* See Journ. W. N. Y. 1854, p. 45; and for the Committee's Report, p. 53.
† Journ. 1854, p. 45.

spective Parishes how seriously and painfully the condition of the Clergy is affected by the increased and increasing expense of the very necessaries of life.* In many items it has doubled within a few years.

"In this Diocese, as you all know, there is no excess in the payment of the Clergy for their services. The money salary raised by the parishes themselves by pew-rents or by subscription, varies from one hundred dollars in the feeble country churches to nearly two thousand in some three or four city parishes. The average is from $350 to $400. It is a matter of wonder how the individual expenses, the clothing and feeding of their families, and the education of their children, apart from all reference to books for their improvement, can be secured on their very limited incomes, without incurring that bane of clerical influence, a debt. It is not a matter of surprise that they should listen so readily to proposals to remove to other posts which promise (often fallaciously) enlarged means of sustenance, and the avoidance of impending debt.

"The true remedy for all this is undoubtedly AN INCREASE OF THE REGULAR STATED SALARIES OF THE CLERGY, PUNCTUALLY PAID.

"In some few cases, the Lord remember them for good! the parishes have increased the salaries to meet this increased expense of living. But in the great majority of cases, nothing adequate has been done or attempted in this respect."†

Three years later Bishop De Lancey published a little pamphlet entitled "Parish Duties; a Guide to Wardens and Vestrymen, in a Pastoral Letter to the Laity." It was republished, I think more than once, and widely distributed, but is, I fear, a rare book now.

It begins with the general structure of a Parish (giving legal instructions and forms for organization, &c.), its relations to the Diocese, officers, their powers and duties; then considers "how, under our Parochial System, the energies of any Parish may be properly developed." First as to calling a Rector; in which he strongly reprobates the common practice of asking clergymen to officiate as *candidates*. Then he specifies various duties, each one of which should be assigned to *one of the Vestry*, and gives directions for their fulfillment: 1. In Temporalities. (As to the Rector's salary, &c.) 2. In the Sunday School. (One of the Vestry should be Superintendent.) 3. In Arrivals and Accessions of Persons to the Village. 4. In Attention to Strangers at the Church Door. 5. In the Parish Collections for

* It should be noted that 1851–5 were years of "inflation," immediately preceding the disastrous financial collapse and "panic" of 1857. In 1855 I paid $12 a barrel for flour; in the winter of 1857–8 it was between $5 and $6.

† Journ. 1854, p. 45.

SAMUEL HANSON COXE, D.D.

Church objects. 6. In the Distribution of Books and Tracts in the Parish. 7. In the Schools of the Parish, and particularly in the guiding of competent and qualified youth towards the Ministry. 8. In the Care of the Furniture of the Church. 9. In the Music of the Church. (Here he quotes at length the very plain words of the Pastoral Letter of the House of Bishops of 1856.) 10. In Attention to the Poor, Sick and Destitute of the Parish. In each of these departments a Vestryman is to be the Chairman of a Committee "of both sexes" appointed by the Rector. Vestry meetings to be held quarterly. Annual statements of all departments to be given by the Rector at Easter. "Rector, Wardens, Vestrymen and Congregation all to feel that *they* constitute a Church Brotherhood and Sisterhood, under an organization at once simple and effective. The whole body to strengthen the Rector's hands by punctuality at church, by full responses in the services, by devout attention to the preaching, by regularly communing, by observance of Festivals and Fasts, and by presenting an uniform example of earnest, devout, holy and consistent members of the Church."

Then the Bishop goes on to answer objections. I wish I could give more from these admirable counsels. I need not say how careful the Bishop is through them all to guard the rights of the Rector, and to recognize his responsibility for leadership in all parochial work in the fullest extent. Probably some of the details of the Bishop's plan may be considered as not altogether suited to the ways and circumstances of the Twentieth Century; but I am sure that many Vestries and Parishes have been, and many more might be, greatly benefited by an earnest effort to *work* on the principles which he sets forth.*

* A little scheme of "Vestry By-Laws" adopted in the writer's own Parish a few years ago, and afterwards printed on a leaflet, follows generally the plan of Bishop De Lancey's Pastoral, and has been found useful in several Parishes besides the one for which it was prepared.

CHAPTER XXXIII

WESTERN NEW YORK CLERGY OF 1849–59

SOMETHING must be said now of the clergy—or some of them—who were co-workers with Bishop De Lancey in the second decade of his Episcopate. And what can be said here must necessarily leave out many more names than are mentioned, and many, doubtless, as well worthy of mention as these. An ecclesiastical biography of Western New York clergy would be an interesting book for some, and probably a dull one for many more ; but whether desirable or not, it is not possible here.

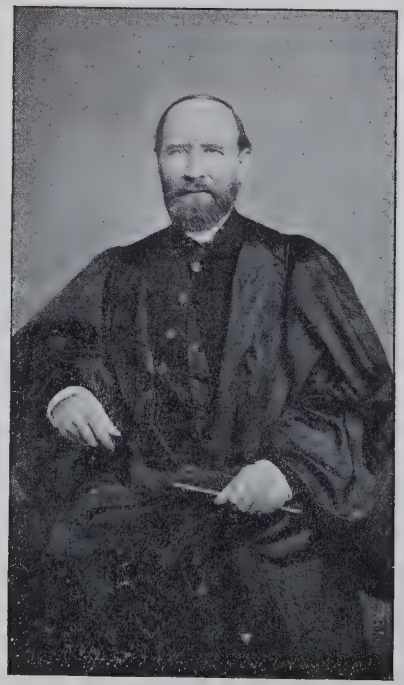
The venerable editor of the *Gospel Messenger*, Dr. Rudd, died in 1849, and therefore does not come into this period. His pupil and successor, the Rev. Dr. William A. Matson (afterwards so well known as editor of the *Church Journal* in succession to Dr. John Henry Hopkins) continued that excellent paper on nearly the same lines, and with great ability, till 1861, carrying on at the same time an active parochial work in Utica and its vicinity, and serving also for many years as the Secretary of the Diocese in succession to Dr. Pierre Alexis Proal. The Nestor of the Diocese almost from its beginning was Dr. William Shelton of Buffalo, whose rectorship of more than half a century in S. Paul's awakens a host of memories of good works and "good things" which will, I fear, never be seen in print ; with a blunt and downright manner of speech which continually offended those who did not know him, and, with his absolute sincerity and generosity, endeared him to all who did. But we shall hear more of him later.

I have said something already of his colleague in Buffalo, Edward Ingersoll, a man utterly different in externals, but in sincerity and goodness of heart, as in lifelong affection, a true brother to Dr. Shelton. Montgomery Schuyler, afterwards so honoured and beloved in Christ Church, S. Louis, was succeeded in S. John's Church, Buffalo, in 1857, by William B. Ashley, who had been ten years Rector of S. Paul's, Syracuse, in succession to Dr. Gregory, and who attained the very highest standing in parochial and diocesan work here, as he

did afterwards in Milwaukee. One remembers best of Dr. Ashley, as we knew him here, his peculiar gentleness and sweetness of disposition, which seemed apparent even in features as well as manner; but he had the making of a martyr also. In Batavia there was for twenty years the good Dr. Bolles, ever full of life and restless energy and irresistible fun—another who early left the Diocese to be still more loved and venerated in later years in what we called "the West," *i. e.*, Cleveland, Ohio. To Geneva came in 1848, in succession to Irving, Cooke, and Hobart, William H. A. Bissell, of whom I have often spoken as the best Parish Priest I ever knew, who, for twenty years, till he was called to the Episcopate of Vermont, gave to his flock a devoted pastoral care which had its reward in the beginning of what Trinity Church is now. Lloyd Windsor, a Priest of the Diocese at its organization, returned in 1856, and from 1859 till his death thirty years later was Rector of Christ Church, Hornellsville. His best work, however, especially in diocesan affairs, belongs rather to Bishop Coxe's time. Andrew Hull did for many years a good work at New Berlin and Elmira; in the former parish he was succeeded by Richard Whittingham, brother of the great Bishop of Maryland, who added to his parish work an excellent and successful Girls' School; equally notable as scholar, author, musician and Priest. William Sydney Walker was the faithful and beloved Rector of S. John's, Ithaca, from 1842 to 1865, twenty-three years. Pascal P. Kidder was an active Missionary during nearly all his ministry of fifty-four years in Western New York. Samuel Hanson Coxe, a younger brother of the Bishop, served first at Cazenovia, then at Oxford, and lastly for twenty years as Dr. Proal's successor in Trinity Church, Utica; a calm, quiet man, as different as possible from his impulsive poet-brother, with curious limitations of thought in matters theological and ecclesiastical, but with an infinite fund of humour, and much beloved as a Pastor. Thomas P. Tyler, son of the distinguished Chief Justice of Vermont, intellectually one of the first clergymen of his day, made his splendid record as a Pastor through twenty years in Fredonia, later, in 1854, succeeding Dr. Bolles at Batavia. Henry Stanley must not be forgotten, though he was away from the Diocese through most of this decade,—one whom to know was to love,—a very "mirror of chivalry" in absolute sincerity, unselfishness, faithfulness to the highest ideals of life, all shining through

the quaintest exterior of features and manner and the most delightful absent-minded habits ; his best remembered work was at Whitesboro, and later in Little Falls, in the Diocese of Albany. Dr. Israel Foote, first at Guilford and Bainbridge, then succeeding Dr. Tyler at Fredonia, and finally for twenty-three years Rector of S. Paul's, Rochester, became noted as an eloquent and fearless preacher and a successful Pastor. Levi W. Norton, who came back in his last years to Jamestown, one of his old homes in the Diocese, did his most notable work in 1847–53 in the building up of Trinity Church, Watertown, into one of the foremost parishes of Central New York. Timothy F. Wardwell spent twenty-two of his all too short ministry of twenty-seven years in Western New York, almost all of it in arduous and faithful missionary work in Ontario and Yates counties ; another of those noble and large-hearted men for whom Bishop De Lancey's leadership seemed to have a special charm. Certainly it was so with Walter Ayrault, successively Rector at Auburn, Canandaigua, and Oxford, and in later years Chaplain of Hobart College ; the Bishop's Chaplain in his first visit in England, and his special and trusted friend ever afterwards ; whose whole ministry, parochial and academical, was brightened with the fervour of the earliest and best years of the "Oxford Movement," and kindled it in all who came in contact with him ; bringing lofty ideals into the commonest things of daily life by his charm of person and conversation. Benjamin Wright, Bishop Whipple's brother-in-law and dearest friend, had ended his short but faithful ministry in the Diocese in 1849 to give his few remaining years to Mission work in Florida. Albert P. Smith gave nearly the whole of his forty years' work to the one little parish of S. Peter's, Cazenovia, not then a summer resort as now ; and what an example it was of sturdy, uncompromising adherence to every jot and tittle of the Church's doctrine and law, and fulfillment of every line of a country parson's duty to his flock ! He received from the Bishop himself, through Hobart College, his Doctor's degree as the rare reward of simple faithfulness in humble and commonplace pastoral work. William H. Hill gave up a successful career in the law to become Rector of another small country parish (Brownville), and an able writer for the *Messenger*. Charles Arey was missionary at Westfield and Dunkirk six years, and later (1864–75) at Fredonia and S. John's, Buffalo ; a man of fine intellect and character. David H. Macurdy

ISRAEL FOOTE



HENRY STANLEY

was another of Bishop De Lancey's pupils at the University of Pennsylvania, whom the Bishop afterwards rescued, so to speak, from mercantile life to become one of his most devoted and efficient country parsons, two years at Waterloo, and eight (1857–65) at Oxford, and who was the Bishop's first choice as Head of the "Diocesan Training School" in 1860. Maunsell Van Rensselaer came into the Diocese in 1847, and was successively Rector of Mount Morris, Oxford, and S. Paul's, Rochester, President of De Veaux College and of Hobart, in all nearly thirty years, doing excellent work and making warm friends in all those places; not brilliant, but of sterling qualities, another who had the Bishop's special confidence and affection from first to last. Theodore Marsh Bishop, one of Dr. Wilson's first students in Divinity, spent nearly all of his forty years' ministry in the Diocese, and had its highest honours, well deserved; Secretary seventeen years, from 1870 to 1887; capable of the roughest and hardest and truest missionary and pastoral work, (most of this period at Fulton, Oswego county,) and an excellent teacher. Noble Palmer did most faithful work for fifteen years in one of the smallest and most secluded parishes, S. Luke's, Harpersville, (once known as "Ochquaga Hills," see p. 37 above,) and afterwards for many years in other country churches. Oran Reed Howard came from the Methodists in 1849, and spent his whole ministry of forty-four years in the Diocese, twenty-five of it (1857–82) as Rector of S. Thomas, Bath, whose costly and beautiful church is one memorial of his faithful and successful labours. Malcolm Douglass, one of four distinguished sons of Major David Bates Douglass, was ordained by Bishop De Lancey in 1849, but gave only his first ten years to the Diocese, mostly at Waterloo, much of his later ministry being in Vermont, some years as President of Norwich University, having declined the Presidency of De Veaux College.* He was another who was "faithful in the least" and "faithful in much," and whose personal friendship was a treasure to be greatly prized. Henry B. Whipple, taught by Dr. Wilson and ordained by Bishop De Lancey, left us in 1857, after eight years of remarkable pastoral work at Rome, to build up the first free Church in

* He also virtually declined the Episcopate of Vermont, for which he was the first choice of the Clergy in succession to Bishop Hopkins.

Chicago,* and two years later to become the first Bishop of Minnesota and the "Apostle of the Indians." Two brothers, Amos B. and Alfred B. Beach, sons of the Rev. Stephen Beach of East Haddam, Connecticut, both warm-hearted, genial men of fine character and ability, were successively Rectors of S. John's Church, Canandaigua. The younger, Alfred, went in 1853 to the old parish of S. Peter's, New York, of which he remained Rector for thirty-seven years; the elder remained in Western and Central New York through life. George Morgan Hills began his ministry in Lyons, going from there to Watertown, thence to Syracuse, and finally to S. Mary's, Burlington, N. J. In all these places he was distinguished as Preacher and Pastor, and in the latter also as author of the well known "History of the Church in Burlington." No one gave more loyal and useful service to the two successive Bishops of the Diocese, for the twenty years in which he remained in it. The same year came Edward Livermore, to remain with us only ten years, and then to spend the rest of his life as Bishop Whipple's loyal Priest and bosom friend. The first half of his residence here was in Waterloo, which has always managed to get a Rector of more than common excellence; the last half mostly in the two little missionary parishes of East Bloomfield and Allen's Hill, his frail health making a larger work impracticable then. He added to the intellect inherited from his distinguished New Hampshire ancestry (his father, Judge Arthur Livermore, is remembered yet as one ot the most brilliant men who ever adorned the Senate of the United States) a charm of person and conversation which no one who knew him can ever forget; "the *type* of an old-fashioned *gentleman*," Bishop Whipple truly says, "one of those loyal souls on whom Bishops and Clergy could lean, and to no

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* In the winter of 1856–7 I met in Bishop Neely's study in Rochester (where he was then Rector of Christ Church), his brother, the late Albert E. Neely, of Chicago, who with one other young man from Western New York had founded the Free Church of the Holy Communion, and had come to ask where he could look for a Rector. After listening to his enthusiastic account of the new undertaking and its requirements, I said, "I know just the man you want, but you can't get him."—"Who is he?"—"Henry B. Whipple, of Rome." Bishop Neely at once seconded my suggestion; his brother went directly to Rome, and persuaded Mr. Whipple to visit Chicago, which visit resulted eventually in his election as Bishop of Minnesota.

one who trusted him was he ever a broken reed.''* He was another who absorbed, as it were by instinct, all the *best* of the Oxford revival for his own parish work and teaching, and brought it home also to his younger brethren in Orders.

Dr. Anthony Schuyler, a Hobart man of 1835, had been a successful lawyer some years when, following his cousin Montgomery, he took Holy Orders. He too is well remembered, keeping up his good work in Oswego and Christ Church, Rochester, to 1868, and making almost annual summer visits to his Geneva relatives till his decease only three years ago ; retaining to the last, like almost all the clergy of his day, a deep affection for the Diocese and the memory of Bishop De Lancey. Lawrence S. Stevens and Albert Wood, classmates of 1848 in Hobart, from the same Oneida county village (Camden), and intimate friends, were yet very unlike in character, tastes and life, the one essentially a man of affairs and active Pastor, the other a student and thoughtful writer on many varied subjects, one of his publications being an excellent but little-known manual of Church Hymns and Tunes. Mr. Stevens was an early Rector of S. James, Buffalo, and later of Grace Church, Lockport. His classmate did in his earlier years a great deal of hard and faithful missionary work in the Diocese, in which he spent nearly his whole ministry.

This brings us to the little group of whom I have spoken before (Ch. XXX. p. 194) as Divinity students at Geneva under Bishop De Lancey and Dr. Wilson in 1850–54, nearly all of whom were my own classmates. Five besides myself are living, four of them still in more or less active service, but not one remaining in the present Western New York. Dr. Parke's work in the Diocese was at Albion, Waterloo and Binghamton ; Bishop Paret's at Clyde, Pierrepont Manor and Elmira ; Dr. Herrick's at Manlius ; Dr. Barrows's at Corning, Calvary, Utica, and Rome ; H. Gaylord Wood's at Sackett's Harbor, and Grace, Buffalo. Of those who have entered into rest there are to be specially remembered, first, Julius Sylvester Townsend, who brought into his short but fruitful ministry all the fervour and enthusiasm of his original Methodism, tempered by a full appreciation and love of the teaching and spirit of the Prayer Book. Of Joseph

* A somewhat full account of him and of the Livermore family, written for the (W. N. Y.) *Church Kalendar* of June, 1886, is reprinted in the *Church Eclectic* of Sept., 1886, and also in the *Living Church* of August of the same year.

Morison Clarke I have spoken before (Ch. XXX. p. 193); and have said of him elsewhere that "in all elements of character, intellectual, moral, social, he was one of the greatest and noblest among the Alumni of whom Hobart College is justly proud; one who should have been in her Faculty many years ago; who won devoted friends in every sphere of life; whose brilliant social qualities, which made him one of the most delightful of companions and friends, were excelled only by his higher character as Theologian, Priest, Churchman and Christian."* That is a great deal to say, but it is every word true. He began his pastoral work at Niagara Falls (the first Rector of that Parish), but in 1868 became Rector of S. James, Syracuse, Dr. Gregory's "Free Church," which charge he retained for twenty-eight years; then for five years was Professor of Biblical Literature in Nashotah Seminary, and later Bishop's Chaplain and Professor in S. Andrew's Divinity School at Syracuse. Henry Adams Neely is another who, though he left the Diocese so early for his long and hard work in the Episcopate of Maine, had to the last day of his life devoted and loving friends not only in his old parishes in Utica and Rochester, but in every part of Western New York. Dr. William T. Gibson spent his whole ministry of forty-three years in what is now Central New York, nearly all of it in Utica, first as founder (under Bishop De Lancey's express direction) of S. George's Church, and editor of the *Messenger*, and later of the *Church Journal* (in company with Dr. Matson) and the *Church Eclectic*, which last splendid magazine he founded and kept up single-handed to the last years of his life. He was indeed a born editor; but so was he a born preacher, teacher, philosopher, theologian, an *instructor* of men in every possible way, as no one needs to be told who remembers the charm of his every-day conversation. John G. Webster began his academical preparation for Holy Orders under Bishop Paret, (then himself a candidate for Orders and teacher at Moravia,) earning his living meanwhile as a carpenter (and a first-rate carpenter, as so much beautiful furniture of church and rectory remains to testify) and clerk in a village post-office while studying his Greek Testament. Bishop Paret has done many good things for the Church, but none much better than when he led this young man to see his way into her ministry. His thirty-four years of service was nearly all in two country

* Alumni of Hobart College, Report of 1900.

JOSEPH MORISON CLARKE, D.D.

parishes of the Diocese, Jordan and Palmyra, in each of which his memory is preserved in a beautiful church, but much more in the hearts of the people to whom he was such a loving and devoted Pastor. He was another whose every-day talk, full of shrewd philosophy, wit and humour, was the delight of all who could once break through the crust of his habitual modest and almost shy reserve. Before him I should have named a kindred spirit, James Andrew Robinson, whose forty-five years in Orders was nearly all in quiet country places in Central New York, where, as in his student life, he made loving friends of all who came to know him well.

Somewhat later among Dr. Wilson's Geneva students came Lyman Hinsdale Sherwood, a brilliant and accomplished scholar in many things, most of all in music, to which in fact most of his life was given ; William White Bours, who died in Florida in 1857, after five years of most earnest and devoted Missionary work ; Robert Horwood, who came from England as a Wesleyan preacher, to become a faithful Rector in Angelica and Belmont, and finally a country parson in England, where so many of his old W. N. Y. friends found a cordial welcome from him and his lovely wife ;* and Edward Randolph Welles, Dr. Gibson's pupil in Waterloo, afterwards so well known by his remarkable work in Minnesota and as the third Bishop of Wisconsin.

All these, as I have said, were fellow-students in those happy years at Geneva under Bishop De Lancey ; and they, and nearly all whom I have named in this chapter, were personal friends, of whom it is hard to write in what will not seem to others unmeasured terms of praise, while for myself I can only feel how much more might be and should be said.

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* Elizabeth Church, daughter of Judge Philip Church of Angelica, and granddaughter of the Angelica Schuyler whose life was saved when a child in the attack on Gen. Schuyler's mansion in the Revolution.

CHAPTER XXXIV

THE TRAINING SCHOOL: TWO EPISCOPAL CHARGES

N his Address of 1855 Bishop De Lancey alludes again to the "want of additional clergy" as " the distressing want of this Diocese," and expresses his conviction of the need of a " Training School for Candidates ;" by which, as he explains, he means a Diocesan School where both preparatory and advanced education " can be obtained by children designed by their parents or themselves for the Ministry, without the expenses to which they are now subjected ; a literal 'school of the prophets,' where ' education for the Ministry ' is not a side or contingent object, but the sole object of the instructions, associations, devotions, influences and labours of the entire establishment."

It is evident from other remarks in the Address, which I cannot give in full here, that it is preparatory, not theological education which the Bishop has in mind, "an institution," as he says, "for *earlier* control, guidance, protection and training, to lead the opening mind to God's work, as Samuel was led, as Timothy was led, from the earliest dawn of the spiritual mind, to its full development."* A Committee appointed at his request reported briefly, and the next year much more fully, and the discussion of the subject occupied much of the time of the Convention of 1856 at Watertown. The plan reported and adopted (with but one dissenting vote, if I remember rightly) proposed a school of two departments (under the Bishop and Standing Committee as a Board of Education), the *Junior* Department for youth of twelve to eighteen years designing to become candidates, the *Senior* Department for young men over 18, communicants, recommended by their pastors as applicants for candidateship, to be guided and aided in their preparatory studies by the Board of Education. The *Junior* Department to be opened as soon as an endowment of $20,000 should be obtained.† Nothing is said in this report, nor in the Bishop's Addresses

* Journ. 1855, p. 46.

† Journ. 1856, p. 54.

for six years previous to the final establishment of the school in 1861, of the need of the school as a provision for candidates coming from the Ministry of other religious bodies. In 1857 the Bishop states as the result of a circular to the Clergy in September, 1856, that "thirty boys from this Diocese could be had for the Junior Department, and fifteen young men for the Senior Department of such a school." He "feels bold to say that there are now fifty persons, youth and adults, in this Diocese, at this time ready and willing *to be put in train* for the Ministry of the Church." Already $4,500 had been offered towards endowing the school.* The Committee (Drs. Gregory, Van Rensselaer, Ashley and Brandegee, W. C. Pierrepont and Horatio Seymour) was continued in 1857 to raise funds, and Messrs. A. P. Grant, Horace White and J. J. Peck appointed Trustees of such funds. The commercial panic of 1857–8, and the Bishop's second visit to England in 1858–9, prevented any further action until 1860, when the Bishop reported that he had secured about $20,000 (all by his own personal efforts, chiefly at visitations of parishes) for the *Senior* Department of the School, which was to be opened on Oct. 1, in Geneva, under the charge of the Rev. David H. Macurdy, and in connection with the missionary and parochial work of S. Peter's Chapel, which was included in the property of the School.† The plan adopted by the Convention in 1857 expressly provides that the "Senior Department" should be located at Geneva. In his appeal of May 9, 1860, for the endowment of this Department, the Bishop says, "This Department shall be located at Geneva, [he is quoting the plan of 1857,] and shall be opened as soon as an adequate endowment shall be obtained; but the students shall prosecute their preparatory studies where the Bishop and Board shall direct." In the same letter he reluctantly gives up the "Junior Department" as demanding "an endowment of $100,000, and the application of more youthful energy than more than three-score years can supply to your Bishop. For young candidates, we must look to Hobart College and De Veaux College." S. Peter's is to be a "free Chapel" for the Institution, and its offerings to aid in sustaining it.

It has been said of late years that the Training School was pro-

* Journ. 1857, p. 41.

† Journ. 1860, p. 70.

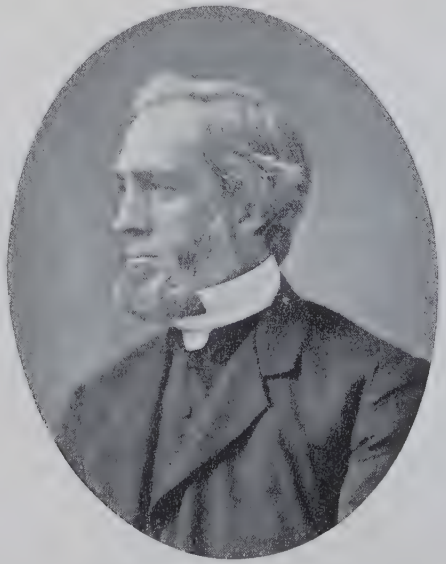
bably located at Geneva only because that was the Bishop's residence. There is not the slightest ground for such a theory, and it is contrary to certain facts within my personal knowledge. I have no doubt that the Bishop was glad to have the school near his own residence, but a much more important consideration with him was that Geneva was the seat of Hobart College, with which the Bishop desired the work of the School to be brought into relation—as his former school had been—so far as was practicable. This I have heard from his own lips. The contributions for the endowment of the school were, in part if not wholly, given with the distinct understanding that it was to be placed at Geneva, and, as I have reason to know, would *not* have been given except on that assurance. It seems clear to me (but this is an opinion, not a fact) that this permanent location at Geneva and this reason for it were recognized in the action of the Convention of 1867, in assigning the School to Western New York, though its removal a mile east would have brought it into the Diocese which was left without a single endowed Institution.* And it was distinctly recognized by Bishop Coxe, both by word and act, through his whole Episcopate.†

Mr. Macurdy's declination of the charge of the School (from ill health) delayed its opening some months, but on the first day of February, 1861, its work began under the Rectorship of the Rev. JAMES RANKINE (later D.D., LL.D.), which continued to his decease, Dec. 16, 1896, nearly thirty-six years. Beginning his Candidateship in old S. John's, Canandaigua, then a student and professor under Bishop Williams, in Trinity College, Hartford, he came back in 1854 to make this Diocese his home for life. In the thirty-six years which followed, he carried on with wonderful judgment and success a work often small, perplexing and discouraging, but yielding results of good far beyond what could have been fairly expected from the material and the opportunities which were given him. The reports from the

* Journ. 1867, pp. 29, 31.

† I need hardly say that I am expressing no opinion here as to the legal or canonical right of the Diocese to locate the School elsewhere than in Geneva; but only giving these historical facts, which do not seem to be always understood, as to the purpose of its original location and its maintenance in that place. The Bishop also counted, and with good reason, on the interest of the Church-people of Geneva in the School; an interest which, however, was largely due to Dr. Rankine's wise and able administration of its work.

ERASTUS SPALDING.



DUNCAN CAMERON MANN.

clergy on which Bishop De Lancey based his expectation of students seem to have been hardly trustworthy, for the actual number never exceeded ten, and usually varied from four to six, two-fifths of the whole being necessarily non-resident from the necessity of supporting themselves, and often their families, by work elsewhere, there never being funds for the maintenance of students, except what the Bishop gave or asked for, or the Rector himself provided, until within a few years. It had really no local habitation save the Rector's own house, and for thirty years no study except his dining-room. With all this he was gradually building the little mission of S. Peter's into a strong and active parish, by such faithful pastoral work as might have been counted sufficient to take all of any one man's time. But enough; Bishop De Lancey never acted from a happier intuition, or a wiser foresight, than when he committed the work of what is now the De Lancey Divinity School to such a man as James Rankine.

The development of the Public School system, which has gradually forced out of existence all religious schools without large endowments, no doubt accounts in great part for the fact that the Church schools of Western New York were doing a much larger work half a century ago than they are today. It is of course no excuse for the wretched indifference of Church people to the religious training of their children outside of our—for the most part utterly inefficient—Sunday School instruction. The Diocese did report at one time a small number of successful parish schools, as those under Dr. Gregory in Syracuse, Dr. Van Ingen in Rochester, Mr. Livermore in Waterloo, Dr. Babcock in Watertown, Bishop Paret in Pierrepont Manor, and others, and a larger number of excellent boarding schools, either co-educational, as at Holland Patent, Westmoreland, Wethersfield Springs, and Oakfield; or for boys, as at Canandaigua, Buffalo, and Fredonia; or girls, as the admirable ones of the Misses Hills in Buffalo, of "Lilac Grove" at New Hartford under the Eames family and Miss Proal, at Geneva under the Misses Bridge,—this last still continued in the "De Lancey School,"—at Mount Morris, Binghamton, Utica, Lockport under the Rev. Dr. Cressey, and other places which I cannot now recall. Two of these last, particularly—the Misses Hills's School in Buffalo, and Lilac Grove in New Hartford—had a long and successful career, and a high reputation, as many loving memories of them can yet attest. We have now two or three for girls, none of

them too well sustained ; one, I believe, co-educational ; and *none* for boys except De Veaux with its little handful of "foundationers." It must be sorrowfully admitted that the Diocese has little to boast of in the progress of Christian education through the last forty years. It would be a comfort if we could think that our Sunday Schools and Catechising were enough better to be some compensation for our loss in weekday training.

I have said nothing, I believe, of Bishop De Lancey's Second Charge to his Clergy, at the Convention of 1849 in Geneva, on "Religious Training." It is of course systematic, formal and exhaustive in its treatment of the subject, like all his other writings.

There are two systems of religious education in use, he says ; the system of *excitement*, and the system of *training*. "The former supposes the baptized individual to be incapable of religious or spiritual action, until he is, at some period of life, early or late, awakened, impressed and changed by the Holy Spirit ; with a view to whose action upon him it is necessary that human means should be used with a view to arrest, disturb and excite his mind on the subject of his salvation. Prior to this period he is in sin and apathy. At this period he is converted. . . Hence he must needs submit to a system of excitements.

"The latter—the system of training—supposes the individual to be capable of religious exercises from the earliest period of intelligence, not by nature, but in virtue of imparted grace pledged by covenant to him ; by means of which, as he is empowered for moral action, so moral action is required, and may be acceptably rendered by him. Hence he is to be taught religious duties which he is to perform ; he is to be taught religious doctrine which he is to believe ; he is to be swayed by religious motives to which he is accessible ; he is to be led to moral obedience which he can render ; he is to share in Christian ordinances which are profitable to him. He is to be TRAINED in knowledge, holiness, virtues, graces, spiritual duties, doctrines, ordinances, and in all of faith, holiness and grace that may attest his conformity to the will of God, and secure through Christ, as its meritorious origin, his everlasting salvation. . .

"The training system is the system of common sense, the system of analogy, the system of the Gospel, the true system."

Such is the thesis which the Bishop works out with copious illustrations from the analogy of life, from the Bible, the Prayer Book and the Church's Law, and applies practically to the work for *Children*, in Sunday Schools, catechising, pastoral visiting and Parish Schools ; for *Youth*, in lectures and sermons, conversations, books and con-

firmation classes; for *Adults*, in the Pulpit, the Lecture, the Press, personal intercourse, the sustaining of Church Institutions, and the cultivation of a spirit of devotion. And finally he urges his Clergy to think what all this demands, to what it leads, what grace it requires, and what will be its reward. Taking it up again after many years, one can almost see the burning eloquence of the good Bishop through all this old-fashioned elaborate style.*

In 1855, at Binghamton, the Bishop gave his Third Charge, on the "Avenues of Infidelity."

These he characterizes as arising in distorted views of the Doctrine of Necessity (i. e. Calvinism), of Education, of Society ("Owenism," "Fourierism," "Mormonism," "Spiritualism"), of the Church (Romanism and Ultra-Protestantism), and of right Ministerial Character. Against all these stands "the Christian Revelation which we proclaim and guard as the disclosure of God's will to man through Christ; possible, probable, demonstrable, true; its foundation in the New Testament; its substance in the Creeds of the Church; its apparent medium the Church of the living God; we, its advocates and agents, its commissioned Ministry, labouring in the power of the Holy Ghost under the great Captain of our Salvation, the Lord Jesus Christ, its Author on earth and its Finisher in Heaven.

"Fidelity here will be glory there."

Little echoes of the old "High and Low Church" quarrel come up from time to time. In the Convention of 1855 the Bishop reported an application from some dissatisfied parishioners of S. John's Church, Canandaigua, for the formation of a new parish in that village of little more than 4,000 inhabitants. The Rector having naturally refused his consent, was sustained by the Bishop, who in turn was sustained by the almost unanimous vote of the Convention.† The next year a strong commendation in his Address of the "Church Book Society" (the new addition to the name of the old "G. P. E. S. S. Union") was followed by a resolution in its behalf offered by Dr. Gregory, and strongly opposed by the few "Low Churchmen" left in the Diocese, who, like their party all over the country, had for several years withdrawn support from the Society on account of its supposed "Romish"

*I should add that he appends to this Charge some valuable notes on Catechising, Parish Schools, Church Colleges, Authorities on Church Teaching, the *Gospel Messenger*, Daily Service, Choirs and Frequent Communion.

† Journ. 1855, pp. 43, 61.

tendencies, though its publications would be thought in this day very mild indeed. Again the Bishop's position was sustained, with two dissenting votes of the Clergy and nine of the Laity.*

Another illustration of the persistence of this party spirit is noted the same year in the denunciation of the Bishop for deposing a clergyman on his own acknowledgment of having received "confirmation of Orders" from the religious body popularly known as "Irvingites," on the ground that he had exceeded his authority in not subjecting the seceder to an ecclesiastical trial.†

In the Address of 1856 the Bishop suggests a plan for the gradual endowment of parishes, which will be found in detail in the Journal of that year, p. 44. It was commended by a resolution of the Convention, and, it is satisfactory to know, was adopted in several parishes with good results; one especially I remember, Palmyra, then under a Rector of whose faithfulness and efficiency in all the details of parish work it is needless to say more than that he is now the revered and beloved Bishop of Western Michigan.

Appended to the Journal of 1857 is a note of some twenty pages on one of the many efforts made from time to time to wrest her estate from Trinity Church, New York, this time by means of a joint-stock company who were to receive, in case of success in the suit, three times the value of their subscriptions, the remainder of the prize going to the *Common Schools*. The note is still valuable as a full and interesting resumé of the whole question, so often fought over in the early years of the last century, and, to the credit of the State and its Courts, always with the same result.‡

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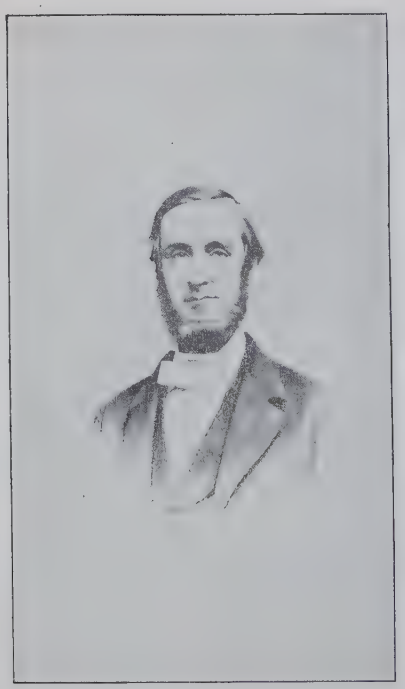
* Journ. 1856, pp. 43, 63.

† *Gospel Messenger*, XXIX. 142. (Sept. 21, 1855.)

‡ See Journ. 1857, p. 131.

ANTHONY SCHUYLER
1862



JOHN J BRANDEGEE

CHAPTER XXXV

THE BISHOP ABROAD: CHURCH-BUILDING AND RITUAL

WE find in the Bishop's Address of 1858, some remarks on two events of that year, of great interest throughout the whole country.

The disastrous financial panic of 1857 had been followed by what might be truly called a "revival of religion," the most wide-spread and remarkable, I think, which the history of our country in the nineteenth century records. I only speak of that here in relation to its influence on the work of the Diocese, which is summed up in the words of the Bishop.*

"Our Diocese," he says, "we humbly trust, is advancing in zeal, piety and good works, and for its steady progress through the pecuniary and property panic on one side, and the religious excitement on the other, which have marked the last Conventional year, we have ample reason to bless God and take courage.

"The number confirmed, 1503, when the average annual number for my whole Episcopate is less than 600, and the largest number ever before reported in one year is 1006—the great number of aged persons confirmed, varying from sixty to eighty years of age—the enlarged attendance on the services of the Church, and the increased number of the services—the discontinuance of the objections to the Wednesday and Friday prayers, and to the daily services, all bespeak an external reverence and devotion which we trust is founded on the higher principle within—a heart quickened and sanctified by the Spirit of God. The Providential rebuke administered so suddenly, powerfully and extensively to the Mammon of unrighteousness in the panic and pressure, was met by the Church not wholly asleep and unprepared. For a dozen years, at the head of Wall street, the bells of Trinity Church had sent forth almost the only Protestant summons to the daily worship of God, while some nine or ten other Episcopal Churches in the city were treading in the same almost derided steps.

"The excitement met the Church in the humiliation of Lent, humbled before God in the appointed services of the season. Nothing extra to the usual services provided in the Book of Common Prayer was required. The rebuke was blest to her spiritual good, while her

* Journ. 1858, p. 53.

solemn devotions were found appropriate to the exigency, and she has come forth from the awakening, we humbly trust, thus far, enlarged, invigorated and spiritualized, without sacrificing a principle or diminishing confidence in her system of training men for Heaven, not by artificial and spasmodic excitements, but by a steady course of instruction, worship, guidance, care and nurture, in full accordance with the word and will of God, the admonition of experience and the nature of man, vindicating the rise and progress of religion in the soul.

"While blessing God for whatever spiritual good has occurred from this Divine rebuke, to other religious bodies, let us thankfully adore Him for the spiritual blessings which, falling on the Church through her appointed services, have vindicated, now, as heretofore, the wisdom, piety, and suitableness of her arrangements for worship, instruction and devotion."

In these utterances, it need hardly be said, the Bishop had the full sympathy of his Diocese; but there were a few who were not satisfied without a much fuller recognition of the "revival" of the year, and had prepared a series of resolutions expressing their views. One of them, the Rev. Robert J. Parvin of Le Roy, moved to suspend the order of business to refer the Bishop's remarks to a committee. This was refused, and later in the session a resolution offered by the same clergyman,—of gratitude for "the gift of grace bestowed upon us" in the large number of confirmations reported, though entirely unobjectionable in language, was first amended by Dr. Gibson to express "continued confidence and renewed zeal in the faithful use of the means of grace" bestowed on the Church and "preserved in their integrity" for her (an amendment accepted at once by Mr. Parvin), and finally gave way to a substitute by Dr. Beach, "uniting with the Bishop in his acknowledgment of the blessing bestowed on the Church," etc. As the record stands, the "Evangelical" clergy seem to have the best of it; the real fact being that the Convention was unwilling to give any possible chance for committing the Diocese to an approval of the "revival" system generally. The substitute was followed, however, by another resolution from the same side, with which their original series of resolutions was to have ended, requesting the Bishop to take a vacation of three months for a visit to Europe, and assessing the parishes of the Diocese $1,500 for his expenses. This motion was put by the Secretary, and of course unanimously adopted, though it was an utter surprise to the members of the Convention generally, and to some of them, probably, not an

agreeable one, so far as the assessment was concerned. It was felt that on the whole the Low Churchmen had scored a triumph, though not the one they meant to have had.

The Convention responded to the second special point in the Bishop's Address, relating to the supposed completion of the first Atlantic Cable (which, it will be remembered, proved a failure for the time being), with a series of resolutions of congratulation, framed, I have no doubt, by one of the two distinguished laymen on the Committee, Governors Horatio Seymour and Washington Hunt, both of them deeply interested Churchmen of the old Western New York type.

This Convention of 1858, which was held in S. Paul's Church, Rochester, was attended by many clerical visitors from other Dioceses, including several from Canada,—among them Archdeacon Bethune (afterwards Bishop of Toronto), Dean Fuller (afterwards Bishop of Niagara) and Dr. Adam Townley, all of whom made addresses of much interest in response to their reception.

Immediately after the Convention the Bishop took part as Preacher in the consecration of Bishop Bowman in Christ Church, Philadelphia. His sermon on that occasion is given, not in full, however, in the *Messenger* of Sept. 3, 1858. On the 24th of November following, having taken leave of his Diocese in a letter of earnest exhortation to Clergy and Laity,* he set out on his last visit to England. He gives

* Given in Journ. 1859, p. 28. On the Sunday before, the Bishop ordained in Trinity Church, Utica, three Priests and three Deacons. The examination of the candidates illustrates curiously the utter want of system in such matters at that day. It was on the eve of the ordination: there were no Examining Chaplains then. The examiners besides the Bishop were the Revs. S. Hanson Coxe, Wm. A. Matson, Wm. T. Gibson, William J. Alger and myself. One of the candidates for Priest's Orders (the Rev. J. S. Shipman) had been examined a day or two before by Dr. Gibson and myself, and I presume has never forgotten what he underwent from the former, who did not often get such a first-class scholar and thinker to "put through." At the general examination, one of the Candidates for Deacon's Orders *only*, was Charles Edward Cheney, (now "Reformed Episcopal Bishop" in Chicago,) and it is noteworthy that *not a single question* was asked him on the Prayer Book or the Ordinal for "want of time." Another had come in from the Methodists six months before (and went back to them six months later, I believe) and appeared to be almost as ignorant of the Bible as of the Prayer Book; I remember that he had not the faintest idea of any relation between the "Old and New Dispensations!" As I write this, there comes to me the news of the decease (April 20, 1903) of WILLIAM JAMES ALGER, who had been received into the Diocese that same year (1858) and for many years did a

a general and very interesting account of it in his Address of 1859. His own health as well as Mrs. De Lancey's made it much more quiet than that of 1852, but he was received, of course, as before, with the most cordial regard and hospitality, and attended many functions of special interest, among others taking part in the consecration of a colonial and of a Scotch Bishop; spending some weeks on the continent, and visiting his ancestral homes in Caen, Normandy, and Verberie in Picardy, and "with veneration" the church and grave of Calvin, "however discordant in theology and polity." On account of Mrs. De Lancey's health, and by special request of some of the Clergy and Laity of the Diocese, the visit was prolonged to more than double the time originally contemplated, enabling the Bishop to obtain a large contribution in books for the Library of Hobart College, to attend the consecration of All Saints, Margaret St., London, (in which he was greatly interested,)* the opening of the Convocation of Canterbury, and a concert at Buckingham Palace by invitation of the Queen, and to present to the Archbishop of Canterbury *vivâ voce* the message of congratulation on the Atlantic Cable which that great instrument had as yet failed to transmit.† He was greatly interested in S. Aidan's College, Birkenhead, as a model for his own Diocesan Training School, and in a confirmation near Chester of 400 candidates, "two by two," with a choral *Amen* after each blessing.

On the 29th of June, in Trinity Church, Geneva, he had "the unspeakable gratification" of a hearty welcome back to the Diocese from a large number of the Clergy and Laity, with a special Thanks-

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noble missionary work, first at Paris Hill, and Clinton, W. N. Y., and afterwards at Saco and Biddeford, Me.; one of the brightest men in intellect, and the noblest in heart, that either of those Dioceses ever had.

* I never heard the Bishop speak with more enthusiasm of anything than of the Choral Service (then almost unknown in this country), I think on this occasion; though he had been always told, and believed, that he could not sing a note himself, nor tell one tune from another. Yet at this very time, I remember his remarking with much acumen on the superiority of the violin to the pianoforte in musical *quality*, a remark hardly to be expected from one who had "neither ear nor voice." His voice, indeed, was one of the most musical I ever heard; and I have no doubt that he could have learned to sing in spite of any defect of ear.

† In Appendix No. V. to the Journal of 1858 (p. 150) will be found a note of considerable length and interest on the Cable, with the messages interchanged before its temporary failure.

REDUCED FACSIMILE OF LITHOGRAPHIC DRAWING OF ST. PAUL'S CHURCH, BUFFALO.

Published during the erection of the new stone edifice in 1851, for the benefit of the "Chime Fund."

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giving, and an Address from Dr. Shelton. It was an occasion long to be remembered; but I can only refer to the Address of 1859 and accompanying notes, and the *Messenger*, for the full account of it.

The Convention of 1859 was held (for the first time) at Elmira. The Rev. Dr. Maunsell Van Rensselaer was the preacher. The chief interest of the gathering was in the Bishop's Address and story of his long absence in England. The Christmas Fund was put under the protection of a canon which limited its appropriations (in spite of some effort to the contrary) to $250, the accumulated fund being now $5,242.80. The Rev. Henry A. Neely reported from a Committee of 1858 the beginning of a collection of "manuscript sermons of deceased clergy of the Diocese" with a view to the publication of at least part of them. It need hardly be said that nothing ever came of this project beyond the collection of a large box of MSS. which may possibly be still in the "archives" of the Diocese; but at the time there seemed to be much interest in the matter.

Something should be said of the growth of parishes and building of churches during the second decade of Bishop De Lancey's Episcopate and of the Diocese. In 1859 there are reported 138 Clergy, 19 Candidates for Orders, 146 Parishes, 10,834 Communicants, 8,773 Sunday Scholars; $9,601.86 contributed for Diocesan objects (of which $4,700.98 for Diocesan Missions, $1,502.72 for the Christmas Fund, and $1,599.79 for the Bishop's expenses in Europe), and $4,094.72 for general objects (about $1,000 each for Domestic and Foreign Missions, and $700 for the Church Book Society); offerings for Parochial objects are only partially reported, but sum up $48,704.82. A comparison of these figures with 1849 shows that the Diocese had gained in clergy 22 per cent., in Parishes 15 per cent., in Communicants 70 per cent., in Sunday Scholars had much more than doubled; but in the last two items the gain is more apparent than real, both being reported much more fully in the latter year; in 1849 only two-thirds of the Parishes make any report of Sunday Scholars. Offerings for Diocesan Missions had apparently more than doubled, but in 1849 not half the parishes report anything for that object, while in 1859 the Education and Missionary Board report that there was a deficit in the ordinary collections, made up by a special appeal to the Parishes. These appeals increased in frequency and urgency as years went on. For Domestic Missions there is a slight loss, while for For-

eign Missions offerings have doubled. Candidates for Orders have diminished by one; the average number during the ten years was seventeen. During this time the population of the Diocese had increased but 7.7 per cent.; a very important factor in the question of its numerical growth, the days of emigration *to* Western New York being now past and gone. On the other hand the growth of the four large towns (Utica, Syracuse, Rochester and Buffalo) of about 52 per cent. had undoubtedly strengthened the Church greatly, her gain being always largely in centres of population; although the increase of communicants *in proportion to population* does not show as much as in the country parishes. The growth of the Diocese, so far as these figures go, seems to have been steady and substantial, but not in any way remarkable as compared with earlier years. The proportion of Communicants to population, which is after all the fairest measure of the Church's real progress, had increased from one in 256 in 1839, and one in 166 in 1849, to one in 125 in 1859.*

Even in 1859 there was not in the whole Diocese what would now be called a large parish, except perhaps S. Luke's, Rochester. The three largest of the now seven Buffalo churches—S. John, S. Paul and Trinity—had respectively 260, 248 and 270 communicants; three in Rochester besides S. Luke, (that is, Christ Church, S. Paul and Trinity) had 146, 230, and 175; S. James and S. Paul, Syracuse, 96 and 258; and Calvary, Grace and Trinity, Utica, 104, 200 and 120. One country parish—Geneva—reports 338; one—Watertown—258; two—Canandaigua and Oswego—nearly 200; four—Binghamton, Batavia, Lyons and Rome—over 150. If to these we add Lockport (Grace), Bath, Waterloo and Palmyra, with over 120 each, we have about all which would be called "strong" parishes even in that day.

The church-building of the Diocese had improved greatly in those ten years, though the churches of really good architecture and substantial character might almost be counted on one's fingers, even including the wooden ones, some of which have lasted longer than those of stone. Richard Upjohn had now become known as the first architect in the country, and very near him in careful study of Pointed

* These last figures are, more exactly, for the years 1840, 1850 and 1860 (see Journ. 1866, p. 184); but they give *relative* proportion in different years fairly enough.

architecture (almost exclusively Early English) were Emlen Littell, Frank Wills, Dudley, and Congdon, all, happily, careful students rather than original geniuses. Upjohn's first work in the Diocese, if I am not mistaken—one of the first, at any rate—was a beautiful stone church in the little village of New Berlin, completed in 1849 at a cost of $8,000, a great undertaking for a country parish of 80 communicants, none of them rich. I cannot of course describe it, or any other, here, and very likely it has been changed, and *perhaps* improved, since I saw it in 1854; but it dwells in memory as an almost perfect rural church, better than many later and costlier ones in which the really great architect allowed himself to be governed by the wishes of parish committees. Next to this was a little church (of wood) in Hamilton, for which Mr. Upjohn gave the designs on the condition that they should be executed without any alteration. The simple narrow nave and little chancel (what used to be called a "budding chancel," often all that people could be persuaded to pay for, but in this case probably thought sufficient) were afterward crossed by a transept doubling its size, and I presume it remains to this day as good as ever, like the solid old Norway churches of the middle ages, which nothing but fire or man's folly will ever destroy. The Hamilton church was copied in Cazenovia, with increased length of nave instead of the transepts, but of poor material and work, and therefore unsatisfactory in comparison. Next to this was the little church at Pulaski, Oswego county, also by Upjohn, much the same as Hamilton and Cazenovia. A church of about the same size and general character at Adams, Jefferson county, from designs by Frank Wills, was consecrated in July, 1850. Six months later comes the second Trinity Church, Watertown, by Upjohn, the first example in the Diocese of his favourite construction of open-roofed nave and aisles without clerestory. It was of wood, and of plain Early English design, but of considerable size (nave and aisles 108′ x 50′, tower and spire 165′ high), and well finished inside in black walnut, so that its very small cost, $10,300, shows remarkable care in the actual details of the building. In September of the same year Upjohn completed another fine church of simple Early English character at Rome, nave, aisles, chancel and double bell-gable of stone (with a second aisle of two bays on the south), altogether about 80′ x 50′, at a cost of $8,000. But the next month saw the consecration of another church

by the same architect, far surpassing in grandeur and architecture anything Western New York had seen, S. Paul's, Buffalo. This noble building was partially destroyed by fire in 1888, and rebuilt with the addition of a clerestory and another bay of chancel, but in other respects is substantially the same outside as in 1851, and in faithfulness to the true spirit of Early English architecture, it has even now hardly any superior in the country, certainly none in the old Diocese.* The original cost was about $160,000.

A little church was built the next year at Newark, Wayne county, from designs which Mr. Upjohn afterwards published in his "Rural Architecture," as a model for country churches, a distinction of which they were well worthy. Their publication led naturally to their being copied in many parts of the country, (in two or three instances in the Diocese,) sometimes, unfortunately, with additions or (more often) subtractions which did not improve them. The beautiful church (of wood) for which they were made, is now desecrated, and replaced by a larger but not better one of stone.

S. James, Syracuse, consecrated in November, 1853, was the first distinctively *free church* of good size and enduring material erected in the Diocese, the result of the heroic energy, perseverance, and self-denial of the Rector, Dr. Henry Gregory. Frank Wills, its architect, gained some points in this building over his greater master, Mr. Upjohn. It was of the same general plan and size as that at Rome, but of better material and construction (being throughout of free-stone), and architecturally much superior; its cost $13,000.†

Two very beautiful stone churches were consecrated in 1854, at Corning and (Lower) Lockport, both Early English, and by Wills and Dudley. Both are still standing, though the former has been sold,‡ and a larger and much more costly one has taken its place. The four churches last mentioned are noteworthy for their beautiful interior finish and furniture of butternut, one of the finest grained of all the woods native to Western New York.

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* The finest feature of the exterior—the west tower and spire of 240 feet in height—was not completed till many years later, and was fortunately untouched by the fire. A complete and fully illustrated account of this beautiful church is given in the "Evans-Bartlett History of S. Paul's Church, Buffalo," just published. (Oct., 1903.)

† It was destroyed by fire some years ago.

‡ One does not like to say "desecrated," for it is occupied for worship.

S. JOHN'S CHURCH, PHELPS
Consecrated 1856. Chancel added 1896

Another little stone church of great merit was completed and consecrated at Phelps in 1856, from designs by Major David B. Douglass,—the last work of his life. Built in the simplest possible manner of stone picked up by the wayside, and used *in the rough* for several years before the little flock were able to finish or furnish it, the little church still witnesses to the faithfulness of the architect to the true ideal of the Lord's House, and of the people in giving and working to carry it out.*

I wish I had space to say something of several other churches which illustrate the remarkable advance made in this decade throughout the Diocese in the true spirit of church building; such as the magnificent Grace Church, Utica, second only to S. Paul's, Buffalo (and not in all respects *second* as it now stands) in size, cost and design; the lovely rural church at Oxford with its two but not twin towers; Christ Church, Binghamton, the most perfect in all its parts, perhaps, of all which Upjohn designed for this Diocese; Waterloo, hardly less complete and perfect, by the same architect; and Hornellsville, by Dudley. All these that I have mentioned thus far were, happily, in the earliest period of English Gothic,—happily, because it was the only style which it was possible, in that day of beginnings, to carry out thoroughly and consistently.

Several other churches built during this period, of considerable size and cost, and not without merit, can still hardly be classed with those above named in architectural *ethos*; among them Grace Church, Lockport, S. John's, Mount Morris, and Christ, Oswego, deserve special mention. There has been no *corresponding* gain in the true spirit of Christian architecture in later years, so far as I can see; any more than there has been, I fear, in the true spirit of Christian doctrine and life which the "Oxford movement" awakened among American Churchmen.

There was naturally in those later years of Bishop De Lancey's time some advance in the ideal of public worship and in ritual customs, corresponding to that in church architecture, and like that due in part to the increase in wealth and household refinement as well as to liturgical knowledge. What has been commonly (though inaccurately) called the "three-decker" arrangement of pulpit, desk and altar

* A chancel was added in 1897, of the same roadside stone, and it was almost as much work to *take down* the east wall of 1849, as to rebuild it.

of Bishop Hobart's day disappeared with surprising rapidity even in the old churches as soon as Trinity Church, Geneva, had set the example for the new ones, and at the close of this decade had become quite uncommon. Often a chancel was added, and when that was not done, the altar was still put in its proper place, and often used for all parts of the service except lessons and sermon. Fonts and credence tables became not uncommon ; stalls and sedilia, lecturn and prayer-desks (not Litany desks) adorned the new churches, and so did Easter flowers ; but retables, dorsals, altar-lights were yet as far in the future as were "vested choirs." There may have been some altar-crosses before 1860, but I do not remember them, though the cross often appeared on the east wall, as in old S. John's, Canandaigua, or in the altar window, as in Trinity, Geneva. Memorial windows were only beginning ; happily, for most of the stained-glass of that day was wretched beyond description, as some of our older country churches still testify. One of the greatest practical improvements was the frequent and finally universal abolition of pew-doors, and to a considerable extent of pew-renting.

In 1846, Bishop De Lancey could say that "there was no substitution of the surplice for the gown" in the pulpits of the Diocese ; but there was as early as 1852, first, I think, by Dr. Ingersoll in Buffalo, and (with the Bishop's approval) by Mr. Paret and myself, two young deacons, in our country parishes. By 1859 gowns were disappearing in a great many parishes ; in S. Luke's, Rochester, that vestment survived (naturally, with the pulpit) till quite recently. Stoles (not coloured, nor embroidered in colour) took the place of the old-fashioned wide-flaring scarf. Bands kept their place to about 1867, when they suddenly withered and died under the biting satire of John Henry Hopkins in the *Church Journal*. Eucharistic vestments (linen alb and chasuble) appeared in 1860, an importation from S. Alban's (not New York, but) Vermont, where they had been sanctioned by Bishop Hopkins, possibly at the suggestion of his brilliant and fearless son ; worn first by the Rev. N. Barrows at Rome, then by two or three Priests in Oneida county (including myself) and Dr. Jackson at Geneva, and finally, to our great delight, by Bishop De Lancey at his last Diocesan Convention.* The modern abomina-

* They were called at first "the S. Alban's surplice," from the supposed place of their earlier use (or possibly from a confusion between alban and alb) ; and

tions of short Roman surplices and stoles covered with gold did not come till long after; would they had never come!

Gloria Patri after each Psalm began to be sung earlier or later in this decade, not displacing, however, the time-honoured custom of *Gloria in Excelsis* after the Evening Psalms. Here and there the Priest began to sing the ordinary Preface to the *Sanctus*, instead of leaving it (as in Trinity, Geneva) to a female chorister in the organ-loft, or, as more often, reading the whole unmusically. Other worse customs, such as handing round the remainder of the consecrated wine to the people sitting in their pews, had mostly disappeared long before this. We never knew, happily, in this country, the wretched disputes which have occurred in England over the eastward position, which from my earliest recollection was as universal in this diocese for the *Consecration* as the "north end" was for the Ante-Communion. At Christmas, and sometimes at Easter, the altar was vested in white with wreaths of evergreen or flowers; at other times there might be (not often, I think) a scarlet cloth (sometimes a black one!) for Feasts and Fasts alike. But perhaps I have said quite enough of these old-fashioned and almost forgotten ways and things.

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were worn sometimes only as a new fashion of surplice, not as a distinctively Eucharistic habit. This was probably the case with Bishop De Lancey, who had expressed to me only the day before his dislike of a vestment which "had to be put on over one's head." But Bishop Coxe, as we shall see, distinctly approved and authorized the alb and chasuble as *Eucharistic* vestments (referring more than once to my own as an approved pattern), and occasionally wore them in celebrating in parishes in which they were in use, as he did in my own church.

I must not leave out Bishop Paret's story of a Rochester lady who felt it her duty to provide him a *gown* by her own gift supplemented by those of his people, and whose application for that purpose to Mr. Charles Rose (an "Evangelical Churchman") received the reply that if Mr. Paret would agree to wear the gown *all through the service*, he would contribute, though *he* liked the surplice better; but he thought a new coat would be a more useful gift. She took the hint and sent the money to the Rector.

CHAPTER XXXVI

THE CIVIL WAR : ELECTION OF COADJUTOR, 1864

HE remaining years of Bishop De Lancey's Episcopate were occupied largely with the trials brought upon the Diocese in common with the whole Church, by the Civil War of 1861–5. I need hardly say that his part in it all, both official and personal, was the thoroughly consistent one of a Christian Bishop and a loyal citizen. Of merely partizan politics he had, both constitutionally and from principle, the strongest dislike ; and he repeatedly warned his Clergy against allowing themselves to be drawn into any purely political action. In 1856 he expresses the hope that

"The Clergy of the Diocese will continue to abstain, as they have hitherto so uniformly done, from intermingling themselves with the political conflicts of the day. In cultivating independence of opinion, suffrage, action and expression, we are never to forget that we serve a Kingdom that is not of this world ; that the Gospel pulpit is no appointed place for partizan politics ; . . and that our duty is by example, precept and persuasion to allay, not to provoke, the irritations of party and the evils of such conflicts, so far as truth, duty, and the interests of Christ's Kingdom will allow. For myself," he continues, "I have never even voted at an election."*

In setting forth a form of Prayer for the first National Fast appointed by the President, in January, and again in September, 1861, and in the full tide of the War in 1862, he urges upon the Clergy and Laity the same spirit as to *party* action, but combined with a firm and loyal support of the Government. The words of the latter Address are surely worth giving in full.

" In the perils which hang over our country, the deep interest of our Protestant Episcopal Church is shown in furnishing statesmen for her Cabinet, generals for her Army, and admirals for her Navy, soldiers for her field and sailors for her ships. We have in this Diocese discountenanced party political discussions of State questions, in her pulpits and her Conventions, as inappropriate to the true objects of the Sanctuary and the Synod. No political action is needed here. But

* Journ. 1856, p. 45.

WILLIAM THOMAS GIBSON

in prayers for her safety, in contributions for her defence, in sacrifices for her rescue, in offerings of counsel, life and treasure for her preservation, we stand side by side with our fellow-citizens of every name and faith throughout the land; in the deep conviction that no form of government has ever been framed by man so favourable to the security, labours and expansion of the Church of God, as the government established by the Constitution of these United States; which, without a profession of faith, or any avowal of infidelity, in dating its adoption "IN THE YEAR OF OUR LORD," and in exacting oaths of allegiance, of office, and testimony in Courts of justice, in repudiating an atheist as a witness, and in punishing perjury, has openly recognized the existence of ALMIGHTY GOD, and final rewards and punishments by Him; in which government the political and religious elements are kept distinct; which establishes no religion, but admits and protects all; and which has given a freedom, opportunity, and countenance to the rise and expansion of this Protestant Episcopal Church, amongst others, (on which God has been graciously pleased to shower abundant blessings,) thereby not only justifying but exacting in us the zealous effort, the ready contribution, the cheerful sacrifice, and the fervent prayer that the rebellion against its authority may be suppressed, the Union restored, and this REPUBLIC MAY EVER BE PRESERVED; to which petition there is heard in her one hundred and fifty congregations in the Diocese, in loud and hearty response, AMEN."*

Which was very well from one on whom some people looked askance as "aristocratic" and "English" ("Anglophile" was not invented then). How far the Bishop's avoidance of party politics was from indifference to the great principles involved is shown by a remark he made to me some years before the war, which I cannot quote exactly, but to the effect that we had a great national evil (or sin) upon us in the existence of slavery, and it did not seem that we were doing anything to solve the problem which sooner or later must be met.† His views on the war and the action of the General Convention of 1862 in relation to it are quite fully given in an article in the *Gospel Messenger* of that date, which he republished as a note to his Address of 1863.‡

When, in 1863, the draft for the supply of the Army reached the Clergy of the Diocese, the Bishop promptly brought the matter of

* Journ. 1862, p. 54.

† I remember too his intense and joyful interest in the success of his old friend General Meade (once his Warden in S. Peter's, Philadelphia) in the great and decisive battle of Gettysburg.

‡ Journ. 1863, p. 27.

their relief before the Convention, and at his instance a large sum was contributed for such commutations for personal service as were needed ; and in addition to this he addressed to the President a letter urging the assignment of duty as non-combatants to those who were actually brought into service, which request was acceded to. This letter, fully setting forth the principles of the Catholic Church in this respect, was one of his last official papers.*

The last day of May, 1861, brought to a successful completion a great effort for the endowment of Hobart College, begun by the munificent legacy of the Hon. Allen Ayrault, and in which the Bishop had felt the deepest interest. This involved also the erection of the present College Chapel, the gift of William B. Douglas, and the endowment of the Chaplaincy. How the Bishop felt about this last office and its duties appears in some words of his Address of 1860.

"The *religious* part of education," he says, "is that in which the Diocese is most deeply concerned. Education needed by boys in College is *Physical*, *Intellectual*, *Moral* and *Spiritual*. The first is very slightly attended to in any of our Colleges. [Forty years ago.] The second commands the urgent zeal of the teachers ; the third shares a portion of their anxiety and efforts. But the fourth, alike difficult and delicate, demands, what it seldom receives, the care, exertion, vigilance, guidance and instruction of a PASTOR IN THE COLLEGE, disconnected with its police, and independent of the collisions between the Faculty and Students ; a spiritual guide and counsellor, to whom the students might go as to a parent."†

With these views the Chaplaincy was founded by that devoted Churchman and generous friend of Hobart College, John Hewett Swift of New York ; the corner-stone of S. John's Chapel was laid at the Commencement of 1862, with a grand address from one of the Alumni, the Rev. Dr. William T. Gibson, which should have been scattered far and wide in pamphlet form as well as published in the *Messenger* ;‡ and on Oct. 29, 1863, the consecration took place, with a Sermon at the Bishop's request by the Rev. Dr. Morgan

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* See Journ. 1863, p. 60, 82; 1864, p. 56, seq.; 1865, p. 171.

† Journ. 1860, p. 56. See also the Memorial of the Alumni on the Chaplaincy, in the same Journal, p. 68.

‡ *Gospel Messenger*, XXXVI. 122, (Aug. 7, 1862,) where it appears by the request of the Bishop and the President of the College.

Dix.* It is noteworthy that at the same Commencement at which the corner-stone of the Chapel was laid, "Linden Hall was crowded with a brilliant audience from far and near to hear the address of the Rev. A. Cleveland Coxe, D.D., of Baltimore, before the Christian Brotherhood," on "Christian Education as a training in the School of Christ." The *Messenger* gives only a brief summary of the address,† (which was for the most part extempore,) but its charm will never fade from the memory of those who were fortunate enough to hear it. It was the first official visit of Bishop Coxe to his future Diocese.

Other great changes had taken place in Hobart College. Dr. Hale, of whose twenty-three years' labours and sacrifices I have spoken elsewhere, had been compelled by failing health to resign the Presidency, and his place had been filled since 1858 by the Rev. Abner Jackson, D.D., LL.D., of Trinity College, Hartford. Dr. Jackson's wise, energetic and most faithful administration continued for nine years, bringing many friends and increased public favour to the College as well as the large additions to its endowments which were due very much to his efforts and influence. He was also hardly inferior to Dr. Hale in the amiable disposition and courteous address which go so far in making such an office practically successful. With him were associated Henry Hobart Bates of the class of '54, William Watts Folwell of '57, afterwards President of the University of Minnesota, Albert S. Wheeler of '51, now of Yale, and generally regarded as the best Greek scholar Hobart ever had, and the Rev. Francis T. Russell, late of the General Theological Seminary. In 1863 the Chaplaincy was filled by the appointment of the Rev. Henry A. Neely of Rochester, afterwards Bishop of Maine, who remained however only two years, becoming an Assistant Minister of Trinity Church, New York, at the close of 1864.

Of the Clergy added to the Diocese meanwhile, and not already mentioned, there is specially to be noted John J. Brandegee, who for ten years, till his lamented death in 1864, was Rector of Grace Church, Utica, and under whom was built the magnificent church of

* Also printed in the *Messenger*, XXXVII. 174 (Nov. 5, 1863). This Sermon was also published in pamphlet form; and it *ought* to be read again and again after these forty years.

† *Gospel Messenger*, XXXVI. 114. (July 24, 1862.)

that parish,—a man of much intellectual ability, great earnestness and faithfulness in pastoral work, and personally beloved by all who knew him well. Others who deserve, for excellence of personal character and devoted and successful work, much more than the mere mention of their names, were first of all Theodore Babcock, Dr. Hills's successor in Watertown in 1857, who was a leader in the Diocese through Bishop De Lancey's last years, and in the founding of the See of Central New York, in which he still remains, first in years and honour;* then Thomas L. Franklin of Mount Morris, Edward Z. Lewis of Corning, William W. Montgomery of Lyons, William O. Jarvis of Niagara Falls, Samuel H. Norton of Fredonia, Benjamin Watson of S. Luke's, Rochester, Duncan Cameron Mann of Watkins, William N. Irish of Geneseo, Christopher S. Leffingwell of Canandaigua, Alexander H. Rogers, John Brainard of Auburn (now for forty years), Orlando Witherspoon, Hugh L. M. Clarke, Warren W. Walsh, Robert M. Duff, and Jedediah Winslow.

At the Convention of 1861 the Bishop gave his Fourth and last Charge to the Clergy, on "The Needs of the Diocese." The "Needs" which he set forth were those arising from defective principles of action; such as a higher appreciation of the Church of Christ as a Divine Institution, of the personal relation to God in Christ which membership in the Church implies, of the actual claims and demands of Christ upon our time and talents, our families and our means, and of the earnestness with which we should consecrate ourselves individually to His service; and the duty of doing all that in us lies to extend the blessings of Christ and His Church to all within our reach. The Charge goes on, as I remember it, to illustrate very specifically the application of these principles.

Up to this time the Bishop had been able to fulfil all his varied and increasing duties with great regularity and almost unremitting labour, in spite of warnings from time to time of failing strength. The only interruptions of active duty came from occasional attacks of gout, a hereditary ailment from which even his remarkably regular and temperate habits did not protect him. In June, 1861, a serious accident in the streets of New York, (being struck and thrown down by the

* His venerable father, the Rev. Deodatus Babcock, D.D., should have been noted on p. 58, as Missionary at Buffalo in 1820-24.

GENEVA CLERGYMEN OF 1866

Pelham Williams William H. A. Bissell James Rankine Francis B. Russell
William D. Wilson Abner Jackson Kendrick Metcalf

pole of an omnibus,) disabled him for several months, and was probably not without some permanent effect on his health. He took his full part in the work of the General Conventions of 1859 and 1862, the latter under the especially trying circumstances of the war, and in some of the most oppressive weather (although in October) ever known in New York; and in 1863, in a tedious and vexatious complication arising from an attempt in the Senate of New York to alter very seriously the Acts for the Incorporation of Parishes, against the protests of both of the Dioceses of the State, so as to make the Rector no longer an integral part of the Vestry. The project was defeated, but at the expense of much labour and anxiety.*

In January, the Bishop had the great pleasure of taking part in the consecration of the Church du S. Esprit in New York, the successor of one which his ancestor Etienne De Lancey had helped to found.†

The Convention of 1863, in Christ Church, Rochester, had for the first time a fair attempt at a choral service, the clergy acting as choristers. The preacher was the present Bishop of Maryland. That of 1864 in Grace Church, Utica, was preceded by the consecration of that noble building, with a Sermon from the Bishop of New York, who attended also the opening services, at which the Preacher was President Jackson.‡ Bishop De Lancey, after the usual account of his labours for the year, showing many interruptions and failures from illness, went on to say:

"After the examination and opinion of my physicians, my own experience and observation, and the uncertain operation of the hazardous disease which is said to affect me, I deem it my duty, on reflection and prayer, after the frequent and long-established practice of the Church in this country, to ask the aid of an Assistant in my office, to be appointed at this Convention, that thus, I trust, the career of prosperity with which our Divine Lord has heretofore blessed the Diocese may not be interrupted."

This message was not unexpected, as it had been known for some time that the Bishop had thought of asking for an Assistant. There was a good deal of feeling in the Diocese—mostly among the Clergy—*negatively* against the policy of electing an Assistant, and *posi-*

* Journ. 1863, p. 35. † Id. p. 161.

‡ The Bishop ordained three Deacons, George L. Chase, Robert M. Duff, and Warren W. Walsh, all graduates of Hobart. It was Bishop De Lancey's last ordination.

tively in favour of a speedy division of the Diocese. On this latter point the Bishop, while recognizing that division must come in the near future, would only say that "he hoped it might not come in his time." But whatever the wishes of individual members might be, his request was felt by all to be practically imperative. It was referred to a Committee of seven clergymen and seven laymen, who reported the next day resolutions providing for the immediate election of an Assistant Bishop, with a salary of $3,500 to be raised by quarterly collections, leaving the income of the Episcopate Fund in full for the Bishop of the Diocese. Some discussion followed as to ways and means, but in the evening the resolutions as reported by the Committee were adopted, in spite of an earnest plea from the Hon. George W. Clinton of Buffalo, seconded by several others, for "more time" to consider this subject, which, they declared, had taken them by surprise.

The election of the Assistant Bishop was held on Friday morning, August 19, 1864, in the same church. And here I must be allowed to tell the story partly at least *in propria persona*. I have no doubt that many came to the Convention, as I did, with a determination (cherished for years) to vote for Arthur Cleveland Coxe, whether any others did or not, but utterly ignorant of any plans made or action taken to that effect. It was only on the second day that I found that many of the *younger* clergy had reached the same conclusion, and only on the actual morning of the election, that Dr. Shelton proposed to nominate him on behalf of the *elder* clergy. After a brief consultation with him, we went together to the Bishop to ask his consent to the nomination of Dr. Coxe by Dr. Shelton, seconded by me as representing the younger clergy,* expressing our conviction that if thus nominated he would certainly be elected on the first ballot. But the Bishop positively refused. "No nomination," he said, "had ever been made in this Diocese, and it was not a good precedent; if one was nominated, others would be, and it would be followed by debate and strife." After much argument without making any apparent impression on the Bishop, Dr. Shelton said, "Is

* Perhaps I should say in explanation of my taking this part, that I had been for a number of years (since 1857) Assistant Secretary of the Convention, which had brought me into closer relations with the Bishop,—a part of my duty being the preparation of the Reports and other papers for the Journal, in which Bishop De Lancey took much interest.

that your deliberate opinion?" "Yes," said the Bishop. "That is enough," replied the Doctor, and we took our seats. After Morning Prayer, the Bishop addressed the Convention very briefly, a space was given for silent prayer, and several collects were said. The names of the Clergy were called in alphabetical order, and each in his turn went forward and deposited his vote, profound silence and quiet being kept through this long roll-call of 93 clergymen and 80 parishes, for each of which one layman gave the ballot.*

During the absence of the Tellers, several of the usual Reports were read, and some other routine business transacted. It was not long before they returned with the announcement that of the 89 votes given by the Clergy, the Rev. ARTHUR CLEVELAND COXE had received 53, a majority of 17 over all others; and of 67 parishes, 52 had voted for him, all but thirteen of the whole number. Here I may be pardoned for quoting from a diary written at the time.

"The scene in the Convention at this time was of surpassing interest; the sudden transition from solemn and anxious thought to exultant joy,—a feeling which I believe was universal even among those who had voted for other persons,—was something never before seen in our Convention. The detail of the vote showed for Dr. Coxe, in both Orders, 105, Dr. Leeds (formerly of Grace Church, Utica) 17, Dr. Rankine 15, Dr. Mahan 7, Dr. Dix 4, Dr. Littlejohn 3, Dr. Van Deusen (of Utica) 2, Dr. Jackson 1, Dr. Morton (of Philadelphia) 1, the Rev. Charles H. Platt 1.

"The Bishop announced that by a concurrent vote of both Orders, the Rev. Arthur Cleveland Coxe, D.D., was elected Assistant Bishop, and on motion of Dr. Beach, seconded by Dr. Claxton of S. Luke's, Rochester, the election was made unanimous. Goodrich was already (at my urgent request) seated at the organ, which instantly gave the key-note of the old *Gloria in Excelsis*, and the whole Convention rose and sang it with an irrepressible tide of feeling, the tears rolling down the cheeks of very many, young and old alike."

But even this was not enough for our Palinurus, Dr. Shelton, who followed (in his own delightfully quaint and inimitable style) with

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* The Tellers for the Clergy were Drs. Shelton and Bissell, and the Hon. William C. Pierrepont; for the Laity, Dr. Metcalf, Gen. John H. Martindale, and Dr. Charles B. Coventry. The Rev. Alfred B. Goodrich was a second Assistant Secretary for this occasion. Three of the tellers (Drs. Shelton and Metcalf and Mr. Pierrepont) had fulfilled the same duty at the election of Bishop De Lancey in 1838.

the story of the efforts made by himself and others to "find the best man;" of his going to the Bishop weeks before and imploring him to nominate an Assistant, whom the Diocese would certainly elect; of the Bishop's refusal to name any one—"Would he be satisfied with Dr. Dix?" "Entirely." "Would he be satisfied with Dr. Coxe?" 'Entirely." And so on. "There had been no caucussing anywhere in the Diocese—no wire-pulling—no—miserable nonsense" —and here a hearty laugh all over the house at the Doctor's characteristic expression instantly ended his narrative. Meanwhile I had dispatched to Dr. Coxe at his house in Gramercy Park, New York, through his brother Dr. S. Hanson Coxe, this telegram:

"You are elected Assistant Bishop of Western New York on the first ballot."

Dr. Coxe was away from home at this time, as it happened, but two or three days later I received a note from him that the message "was received with surprise and emotion." and he awaited fuller communications.

The next thing was the signing of the Testimonials for the Bishop-elect, which up to this time no one, apparently, had thought of. With some difficulty two sheets of parchment were obtained, and while the names were being written on one, it fell to me to fill out the other with such "Old English" engrossing as the circumstances permitted; for the sake of the signatures the sheet was afterwards photographed and many copies taken, but I have not seen one for many years.* The signing occupied of course a long time, and as soon as it was completed the Convention adjourned *sine die*, not however without having transacted a considerable amount of routine business; resolutions providing for the consecration of the Bishop-elect, if possible within the Diocese; appropriating $1,000 for his removal; of thanks to the Bishop of New York for his presence and sermon, and in memory of the Rev. Dr. Brandegee, late Rector of Grace Church, who died April 6, 1864. A Committee appointed to consider the matter of

* See the names in Journ. 1865, p. 174. Of the 79 clergymen and 85 laymen signing, 16 clergymen and (as far as known to me) only 3 laymen are now living. The latter were of course older men, as a general thing.

East Hampton, L. Island.
Augt. 20. 1864.

Rev. & dear brother,

Your telegraphic despatch of yesterday, was forwarded to me, today, & has been read with surprise & emotion.

I thank you for the communication, and awaiting further information,

I beg to remain,

Dear Sir,

Your friend & brother in Xt

A. Cleveland Coxe

The Rev.

Charles W. Hayes &c.

providing for the Widows of Clergymen of the Diocese made an indefinite report, and was continued to the next year.

So ended this memorable Council.*

* Without detracting from Dr. Shelton's services in the election of Bishop Coxe, I have no doubt that Dr. Jackson, then President of Hobart College, and an intimate friend of the future Bishop, had much to do with it. But after all, it seems to have been very much a spontaneous thing. I have no doubt that with most of the Clergy, as with myself, and perhaps with a great many of the Laity, it was due simply to the picture of the man formed from his "Christian Ballads." The man who could write those *must* be the man, we thought, to succeed such a Churchman as Bishop De Lancey. Most of us knew little of him outside of that book. It has been often said, and may be true, that the Bishop's family, and perhaps the Bishop himself, would have preferred Dr. Rankine, of Geneva; and an excellent Bishop he would have made. Still it seems to me that if ever an Episcopal election was carried by a sort of inspiration, it was this one.

CHAPTER XXXVII

CONSECRATION OF BISHOP COXE: DEATH OF BISHOP DE LANCEY

R. Coxe's acceptance of his election as Coadjutor, addressed to Bishop De Lancey, is dated Sept. 24, 1864.

"Reverend Father in God: The official notice of my election to be Assistant Bishop of Western New York was received on the first instant, and was duly acknowledged. I now write to say that I have decided to accept the office and work to which I believe God has called me.

"If for some time I have seemed to hesitate, it has not been from the want of a deep sense of the solemnity, unanimity, and singular purity of the election, but rather from a desire that my decision might correspond in all respects with what was so religiously done, and that it might be the result of mature reflection and an earnest endeavour to know the will of God.

"In common with my brethren of your Diocese, I shall rejoice to look up to you for guidance and direction; and awaiting the further commands of the Church, I commend myself to your prayers, and to your paternal benediction.

"With my respects to the other members of your Committee,* I am, Reverend Father in God, in filial love and reverence, faithfully yours,

"A. Cleveland Coxe."

All the requirements of the Canons were completed Dec. 1, 1864, by the reception of the consents to the Consecration from a majority of the Standing Committees and Bishops, the commission of the Presiding Bishop appointing Bishop De Lancey as Consecrator, and the Bishop's appointment for the Consecration at Geneva, Jan. 4, 1865.

I have said (p. 241) that there was a good deal of feeling in the Diocese that the election of an Assistant Bishop did not at all meet its needs, although no one ventured to oppose Bishop De Lancey's request for such action. But *after* the election, a series of articles in

* The Committee of Notification were Bishop De Lancey, Dr. Shelton and Gen. John H. Martindale. The notice was delivered to the Bishop-elect in person by Dr. Shelton, Sept. 1, 1864. See Journ. 1865, p. 177.

a Buffalo paper pointing out the need in that part of the Diocese of a *whole* Bishop, provoked quite an active controversy in the *Messenger* for some weeks, and in argument the Buffalo writer, (who was, I believe, the late Rev. Orlando Witherspoon, Rector of S. John's Church, Buffalo, a man of great energy and ability as a Parish Priest) had much the best of it, so much so as to alarm several of the Buffalo clergy into a solemn disclaimer of any projects of division.

After the Convention of 1864, Bishop De Lancey undertook no official duty out of his own house until the Consecration of Bishop Coxe, reserving all his failing strength for that occasion. Visitations were made for him in September and October by the Bishops of New Jersey (Odenheimer) and Michigan (McCoskry), both of whom were old and much-loved friends, the former having been his Assistant in S. Peter's, Philadelphia. I need hardly say that these services were most acceptable to the parishes visited as well as to the Bishop.

The Consecration took place as appointed, in Trinity Church, Geneva, on the Wednesday before Epiphany,* Jan. 4. 1865. The appointed co-consecrators were the Bishops of Michigan, Maryland, Assistant of Connecticut, New York and New Jersey. Two of these, Bishops Whittingham and Williams, could not attend, and the place of one of them was filled by Bishop Talbot; and in addition there was present accidentally, as it were, but by invitation, the Bishop of Vermont (Hopkins), who only eight days later, by the death of Bishop Brownell, became Presiding Bishop, but on this occasion took his place below all the appointed consecrators. Of the clergy of the Diocese 62 were present; from New York 10, Pennsylvania 3, Massachusetts 1, Connecticut 1, Maryland 1, Colorado 1, Kentucky 1. Of these last, nine, Drs. W. S. Walker, Leeds, Bolles and Hobart, and Neely, Luson, Miller, Townsend and Granger had been formerly of this Diocese. Four of the whole number, it may be added, had taken part in the consecration of Bishop De Lancey; Drs. Shelton, Bolles and Metcalf, and Ferdinand Rogers. †

The Bishops and clergy met in the basement Sunday School Room,

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* *Dies non* in the Calendar of the Western Church; the "Feast of the Seventy Disciples" in the Eastern.

† Dr. Shelton was probably present also at the consecration of Bishop Onderdonk in 1830; but I have found no record of the attendance on that occasion. Dr. Shelton was the senior of all present in 1865, except Bishop De Lancey.

(with the exception of Bishop De Lancey, who was robed at home and taken directly to his seat at the Altar,) and entered through the little vestry-room, those without surplices (about a dozen) heading the long procession. The Bishop-elect was attended by Drs. Jackson and Rankine (both former colleagues in Hartford). An official account of the service is given in the Journal of 1865, but I venture to substitute for it here one taken from my own diary.

"Morning Prayer was said by Drs. S. H. Coxe, Beach, Claxton, Hobart, Van Rensselaer and Ingersoll; the Ante-Communion by the Bishops of Vermont, Michigan and New Jersey, and Bishop Talbot. Bishop De Lancey's part throughout was only the Lord's Prayer and Collect beginning the Communion Service, the Bidding to Prayer for the Bishop-elect, the Consecrating Prayer, formula, delivery of Bible and charge, and final Benediction. I was considerably interested in the Sermon by Bishop Odenheimer, on the Apostolic Episcopate, its nature, and its mission of blessing to the whole world, more especially to Christendom, as the only possible basis of Christian Unity. It was well and clearly arranged; not deep nor argumentative,—perhaps the occasion and time hardly admitted of that,—but presenting important facts broadly and distinctly for consideration. The address at the close to the Bishop-elect was more than eloquent, for all round the chancel there were tearful eyes, including those of the Bishop-elect himself.

"The presentation of the Candidate by Bishops Odenheimer and Talbot was followed by the reading of the various papers and testimonials required, by Dr. Ingersoll and the Secretaries, Matson, Goodrich and myself. The Litany was said by Bishop Potter; the Bishop-elect was vested by his attendants, and the Consecration performed by Bishop De Lancey, assisted by Bishops Hopkins, M'Coskry, Potter, Odenheimer and Talbot, all of whom took part in the celebration of the Holy Communion."

It may be added that some of the accessories of the service were not all that could be desired. An effort had been made by two or three of the clergy skilled in music (with the Rector's cordial consent) to have plain hearty congregational singing, led by the clergy, as had been done several times at the Diocesan Conventions, and very successfully. But this plan unfortunately broke down on the delicate question of superseding the organist by one accustomed to such a service, and the music was left to the choir, which consisted then of one male and two or three female voices in the west-end organ loft. Their music was not usually bad of its kind, but on this occa-

WALTER AYRAULT

sion it *did* seem utterly unsuited to the service,—and certainly it was not an edifying spectacle to see nearly a hundred surpliced clergymen (to say nothing of the whole congregation) mutely listening (with no very devotional feeling, I fear) to two or three female voices in a gallery singing *Venite* and *Te Deum*.

To make the matter as bad as possible, it had been arranged by the Bishops the night before that on the receiving of the Bishop-elect into the sanctuary, immediately after his consecration, *Gloria Patri* should be sung, led by Bishop Talbot, *without the organ*. In the excitement of the moment, I presume, the good Bishop began "*Glory be to God on high*," to "Pelham Humfrey" in C! Of course no one *could* join in, and this solitary effort at congregational singing came to an instant and melancholy end. What Bishop Coxe's emotions were I never heard him say; but he *did* say to me some weeks (or months) afterwards, "O, if we could only have had the *Rose of Sharon* instead of that *Te Deum!*" *

The Bishop-Coadjutor (who was called "Assistant Bishop" in those days) began his work in the Diocese on the Sunday after his consecration, Jan. 8, in S. Peter's, Auburn, where Bishop Hobart had laid down his life, and Bishop De Lancey had been consecrated.† And it is noteworthy that his first service was given to the convicts in the State Prison at Auburn. He made a rapid visitation during the remaining three weeks of January, visiting some thirty parishes, and con-

* Calling at Bishop De Lancey's late on the eve of the Consecration, I found all the Bishops there arranging details, among other things the "Sentence of Consecration" to be signed by them, which Dr. Hobart, the Registrar, had brought written on a foolscap sheet. Bishop Odenheimer insisted that *that* would not do, it must be properly *engrossed* on parchment; and two hours later Dr. Hobart called on *me* with a sheet of parchment which he had somehow obtained, and a request to have it "engrossed" and ready for the signatures early in the morning! I complied,—not very willingly, I fear,—and finished the work by sitting up most of the night, with the result that I was barely able to take my part in the service the next day, and had to go to bed before it was over; and after all, the parchment was not signed in full till weeks afterward, having been placed in the hands of the Rev. Henry Darby, a most accomplished artist, to have illuminated capitals added. I believe that Bishop De Lancey's signature was finally obtained only a few days before he died.—To finish these personal reminiscences,—I had, unfortunately, a somewhat conspicuous place on one side of the chancel, and I learned afterwards that my illness and leaving the church was supposed to be because *I could not endure the music!*

† And where he himself had been a worshipper at eighteen. See Chap. XLV.

firming 526 persons ; ending with the Institution on Jan. 31, of the Rev. Dr. Edwin M. Van Deusen as Rector of Grace Church, Utica, at which his extempore sermon was one of extraordinary fervour and eloquence, and long remembered by those who heard it, among whom were eighteen of the clergy of the Diocese. Thence he returned to New York to close his parochial relations with his beloved people of Calvary Church, and to complete an effort he had been making for the endowment of a Professorship in the General Theological Seminary.

From these duties he was recalled early in April by the last illness and death of Bishop De Lancey.

Although unable even to leave his house for more than a short distance, the Bishop kept up his Diocesan work at home to the last, especially in correspondence, in which he was always a model of punctuality, writing some 300 letters in the last quarter of 1864. Contrary to every one's expectation, he recovered some strength after the fatigue and excitement of the Consecration, and on the 19th and 26th of March was able to attend the service at the College Chapel, a few doors from his house. The next Sunday, April 2, as he was about ready to go to the Chapel again, he suddenly lost his speech for a time, which kept him from going out ; but he regained it again, and at noon received the Holy Communion with his family, from the Rev. Dr. Bissell. The next day he was able to call on his sister, across the street, and seemed unusually well till Tuesday evening, when a series of violent spasms of the heart rendered him unconscious till near midnight. Again he rallied, and recognized the members of his family and the clergymen present (Drs. Bissell, Jackson and Rankine, and Professor Russell), and his physicians (Drs. Eastman and Dox). Some tea was offered him, which he declined, but said, "give Mother some," showing to the last that tender care for Mrs. De Lancey which was always so noticeable in his home-life. These were his last words save the half-articulated but earnest "Amen" to the Commendatory Prayers. He died at three minutes past six on Wednesday morning, April 5, 1865, four days before Palm Sunday.

The Burial Service was said at Geneva on Tuesday in Holy Week. The Bishop's body was taken to the College Chapel near by, and seen there in the morning for the last time by hundreds of sorrowing

people. At noon it was taken back to the house, and thence borne on men's shoulders to Trinity Church, a quarter of a mile away, preceded by the Faculty and Students of Hobart College, the Wardens and Vestrymen of Trinity Church, the officiating Clergy and bearers,* and followed by the Pall-bearers,† the Family, Physicians, Clergy in order of age, and citizens. There were no carriages, and the procession was one of touching and impressive simplicity. The only Bishop present was the new Diocesan, who took only the part of a mourner.

At the church the Clergy bore the body into the chancel, where the Burial Service was said by Drs. Bissell, Metcalf, Ingersoll, Jackson and Bolles. The first part of the Anthem, "Lord, let me know mine end," the Sentence "I heard a voice from Heaven," and two metrical Psalms‡ were sung. An address was delivered by the Rev. Dr. Van Ingen, who had lately returned to the Diocese from his missionary work in Minnesota and his three years' chaplaincy in the Army. He was from first to last one of the Bishop's most devoted and congenial friends, and certainly no one could have been better qualified to speak of him at such a time,—if *anyone* was. He pictured the Bishop's character and life with true and eloquent words, but it was an occasion, it seemed to me, where *no* words could be adequate.§

On the evening of the same day, the Bishop's remains were taken to New York, watched one night in Calvary Church by students of the General Theological Seminary, from the Diocese, and on Friday were interred in the Burial ground of the De Lancey family at "Heathcote

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* Drs. Rankine, Foote, Schuyler, Gibson and Coxe, and Messrs. Ayrault, Matson and Platt.

† Drs. Ingersoll, Jackson, Bolles, Van Rensselaer, Beach and Hull.

‡ Selection from Ps. XVI.

"Therefore my heart all grief defies,
My glory shall rejoice;
My flesh shall rest, in hope to rise,
Waked by His powerful voice."

And from Ps. XI.

"In full assemblies I have told
Thy truth and righteousness at large;
Nor did, Thou know'st, my lips withhold
From uttering what Thou gav'st in charge."

§ The Address is given in full in the Memoir of Dr. Van Ingen, "largely from his own writings," (Rochester, 1878,) p. 105. With it may be compared the no less eloquent and truthful Sermon of Bishop Coxe at the next Annual Convention. (Journ. 1865, p. 205.)

Hill," Mamaroneck, Westchester county. There they remain to this day, though efforts have more than once been made by the Diocese to obtain the consent of the family to have them removed to the consecrated ground of Trinity Church, Geneva, where his successor now rests.*

In the Journal of 1865, App. VII., p. 182, (from which the above account is taken in part,) will be found the Pastoral Letter of Bishop Coxe, the Resolutions of the Clergy attending the funeral, and of the Standing Committee of the Diocese of New York, and a mention of other tributes of respect, together with a brief sketch of the Bishop's life. It seems hardly necessary to repeat them here.

And still less need does there seem to be of attempting, what to me would seem a hopeless task, to give a resumé of Bishop De Lancey's character, which in fact has been set forth, as far as I could do it, through some two hundred pages back; if they do not tell what he was as a MAN and a BISHOP, it cannot be told here. I can think of one feature only in which I have not depicted him; that is his GENTLENESS—his courtesy, not of manner only but of the heart—shown alike to every one, the stranger, the poor, the sick, the merest child who had no claim on him except that he *was* a child. May I tell another story of myself? I came to know the Bishop for the first time one Sunday in the earliest years of his Episcopate (1843), when, an enthusiastic Church-*boy*, I had gone on foot to a little village near Canandaigua to "hear him preach." Thence at noon I set out to walk to the next village (East Bloomfield), where he was to confirm in the afternoon; but on the way I was overtaken, to my intense delight, by the carriage of the Missionary (Tapping Reeve Chipman) containing the *Bishop*. As Mr. Chipman was a family friend, I was lifted into the carriage (by the Bishop's own hands! and with a smile and words of welcome I never forgot), and for the next hour had the happiness of listening to his delightful talk with the clergyman and his wife. I remember much of it to this day. Finally I sat by his side at the tea-table (in the house, as it happened, of a relative), and

* The Rev. Drs. Rankine and Van Rensselaer attended the burial at Mamaroneck. The grave is in "the western part of the Heathcote Hill farm, the second tier in the S. W. part. The Bishop rests at his father's feet and by the side of his son." Mrs. DeLancey is buried by his side. She survived the Bishop only four years, dying March 30, 1869.

S. MARK'S CHURCH, NEWARK

BANNED
BY
NOW

again marked, as even a child could not fail to, his perfect courtesy and kindness to every one near him. I had many acts of special personal kindness from him to remember in later years, but none that ever took the place of that first glimpse of him through a child's eyes.

This gracious courtesy of manner, which every one felt was a part of his personality, inseparable from the man himself, had no doubt much influence in evoking that spirit of *personal* loyalty towards the Bishop which was such a remarkable characteristic of both clergy and laity in the *old* Western New York. But, beyond all that, and much more potent, was the feeling that he was a *born leader of men*, in whose judgment as well as sincerity there was, ordinarily, absolute confidence. It used to be said of him that "he was sure to do the right thing at the right time and in the right place." There were of course those (not many in the Diocese) who differed widely from him in theology or ecclesiastical polity,—those who thought him "slow," and those who thought him severe. But every one recognized the fact that his judgment on any point was pretty sure to be accepted heartily as the judgment of the Diocese, and also, generally speaking, as the judgment of common sense,—however it might contravene their own opinions or wishes. Thus the Western New York of his day came to be called "The Model Diocese," not even so much for the admirable system and order which his administration induced in all its affairs, parochial as well as diocesan, as for the absolute unity with the Bishop which, with very few exceptions, was plainly visible in all its work, and which, it must be said, gradually faded out of sight when his overseership came to an end. Under his more brilliant and equally devoted, unselfish and gracious successor, deeply loved as he was by so many in his day, the Diocese advanced by paths and to heights where Bishop De Lancey, the man of a *past* time, could never have led it; but it lost that perfect confidence and unity of purpose between Bishop and Priest and layman which had made it "The Model Diocese."

I have said elsewhere that in theological views Bishop De Lancey inherited, and curiously *united*, the traditions of two different schools, those represented in his younger days by Bishop White and Bishop Hobart. These schools were not in fact so different as they have been usually thought to be, and not at all *opposed* as they have some-

times been represented for party purposes. It would not be difficult, indeed, to draw out a parallel which would make them appear nearly identical. As to Bishop De Lancey, the many extracts I have given from his writings show plainly, (what no one who knew him personally could doubt for a moment,) that on the Divine Constitution of the Church, and its Ministry, Sacraments and Worship, he was thoroughly the disciple of Bishop Hobart in all that positive and uncompromising teaching which revolutionized the ecclesiastical tone of the Church in the State of New York. But he had not only a tender regard for the memory and the teaching of Bishop White (whom he always quoted rather than any other authority), but in some things, certainly, a preference for his statements and mode of thinking in theology. For instance, on the sacrificial character of the Holy Eucharist, where the views of White and Hobart, though *quite capable of being reconciled*, are widely different in *tone*, Bishop De Lancey, it seems to me, held rather with the former. There is no question that White and De Lancey accepted the teaching of Hooker on the Incarnation and the Sacraments as fully as did Seabury and Hobart. But the two latter, had they lived in our day, would undoubtedly have gone on far in the path of the Oxford revival of Church principles, which received its first impulse in England from the intimate intercourse of Bishop Hobart with Hugh James Rose in 1824–5. In other words, *they* would have stood with the earlier Non-Jurors. I do not think that Bishop De Lancey would, although in many things he was far in advance of Bishop White. It is a remarkable fact that while his Diocese advanced greatly under his leadership in worship as well as in teaching, there is not an instance on record during the twenty-seven years of his Episcopate of actual contest over those questions of ritual which in so many places,—and in his day far more than now,—proved firebrands for foxes and sheep alike. The unity of his Diocese in this as well as other respects was, it seems to me, a far greater triumph of his wise and loving guidance than was its actual advance in Church principles.

CHAPTER XXXVIII

BISHOP COXE AT WORK

BISHOP Coxe began his work as Diocesan on Saturday, April 29, 1865, by the Consecration of Christ Church, Oswego, followed the next week (May 4) by that of S. Paul's, Waterloo. In both cases the consecration was accompanied by the Institution of the Rector; the Rev. Dr. Amos B. Beach for Oswego, and the Rev. Robert N. Parke for Waterloo. I have already noted the Institution of the Rev. Dr. Edwin M. Van Deusen, as Rector of Grace Church, Utica. Two years later, June 8, 1867, the office was used once more, for the Rev. William Paret, in Trinity Church, Elmira; and this, thirty-six years ago, was the last instance of its use which I have found in the Episcopate of Bishop Coxe.

From this beginning the Bishop's visitations were almost continuous, and at the Annual Convention in August he was able to report that he had visited 80 parishes and missions in twenty of the 29 counties of the Diocese, confirmed 1183 persons, and consecrated six churches. (The Confirmations for the year, including those by the Bishops of New Jersey and Michigan, numbered 1,582.) "Much that had been done in catechising, college and school visiting, missionary preaching, and the like," he does not report. "Yet I own," he adds in this first Address, "that I am not satisfied with such perfunctory Episcopizing. It is vain to attempt the realization of a primitive and scriptural work as the *angelus* of a Church so vast in extent as our Diocese; but I shall labour on, by God's help, as well as I can, until you, my brethren, may think it your duty to secure to yourselves more abundant fruits of the Episcopate by providing for the erection of at least one more See among the three half-million souls and the more than twenty thousand square miles of Western New York." He had already, in his sermon at the same Convention in memory of Bishop De Lancey, declared that "the time is not far distant when we must become two bands." In these utterances to his First Council he struck the keynote of those earnest and persistent councils to his Diocese which resulted three years later in the actual founding of a new See.

Bishop Coxe was received everywhere in his Diocese, not only with the hearty and loyal welcome which Bishop De Lancey's Episcopate had prepared for his successor, but with the most enthusiastic admiration of his personal character, his very presence and manner, and most of all his wonderful power as a preacher. This enthusiasm culminated, so to speak, in his reception in Buffalo, which he had some time before fixed upon for his residence, with the approval of Bishop De Lancey. The Churchmen of that place had already promised $1,000 for house-rent in addition to the salary and expenses of removal provided by the Diocese, and begun a subscription of $20,000 for the purchase of a house. A special service of welcome was held on the evening of Sunday, May 14, in S. Paul's Church, attended by nearly all the clergy of the city and vicinity, and an immense congregation, who lifted up their voices in grand chorus in the familiar hymns, and listened with breathless interest for nearly an hour to the Bishop's fervent words, of thanks for the privilege of coming to live among them, on the great principle of "a Bishop in every city, as the normal condition of Church life," and on the manifold opportunities for the Church's work in such a centre as Buffalo was now becoming.*

The subscription for the Bishop's house was completed in the course of the summer, and about the first of October he began his residence in what he named from that time "the See House," No. 314 Delaware Avenue. There was a considerable difference of opinion among Buffalo Churchmen, according to my recollection, both as to

* This is from my own diary, as I was present at the service, and the reports of it even in the *Gospel Messenger* are very imperfect. The "address of welcome" by Dr. Thomas C. Pitkin, of S. Paul's, to which the Bishop replied as above, is given in full in the *Messenger* of June 8, 1865, and is worth reading. "There is nothing here," he says, "to prevent a hearty, cordial, earnest co-operation of all the clergymen and laymen of our Church in any common work of Christian enterprise. This show of unity is *real*. . . There are no diversities of doctrine, of discipline or worship to hinder the most perfect and harmonious action. We are singularly free from causes of disturbance arising from opposing theories of Christian truth or of Church polity. I know of no city, and I believe there is no city in the land of corresponding size, that is like the city of Buffalo in this respect. . . But it is also true that the Churchmen of this city never have united in their work. The churches have been isolated; we have never known by experience the strength there is in union. I trust it will be the happy privilege of our Bishop to give us this experience." He closes with an eloquent tribute to Bishop De Lancey. (Dr. Shelton, who would naturally have been the one to welcome the Bishop, was at this time in Palestine.)

ARTHUR CLEVELAND COXE
1850

the location of the house, and its fitness for a Bishop's residence. The first objection, that it was "too far out of the way," has long since been removed by the growth of the city beyond it; the second, that it was wanting in space and dignity—being only half a double house—remains in increasing force, the Bishop himself declaring to his Council in 1892 that "it was not such as should be provided by the Diocese for its Bishop," and, while for himself he was content to close his days under its roof, "the Diocese owed something to itself, and its Bishop should have an official homestead adapted to his office. There should be a few pleasant rooms for hospitalities to visiting Clergy. There should be a wing or side office for the Library, and this should be so arranged that visiting Clergy and students might use it freely. There should be a chapel where the Bishop with the Clergy could freely meet for devotion." In other respects, he thinks, the house is sufficient for "a plain and primitive Bishop, in a republican state of society."*

At the meeting of the Clergy of the Diocese at Bishop De Lancey's funeral, a Committee was appointed to confer with the Standing Committee "in reference to erecting some enduring memorial of Bishop De Lancey." This joint Committee unanimously agreed that in consideration of the Bishop's labours in the establishment and maintenance of S. Peter's Chapel, Geneva, the Diocese should erect a Memorial Church on its site, to cost not less than twenty thousand dollars, and to be the property of the Diocese. Bishop Coxe at once issued a Pastoral Letter earnestly commending this plan, and it was unanimously approved by the Convention of 1865. The Rev. Dr. Rankine, who had been appointed to obtain subscriptions for the work, entered on this duty with great energy, and, as will be chronicled later, with great success; but it was five years before the Memorial Church was completed and consecrated.

At his first Convention, in August, 1865, in S. Luke's Church, Rochester, the Bishop was greeted by 100 Clergymen and 187 Lay Delegates representing 92 Parishes. No one who heard it could ever forget his opening sermon, "A Father in Christ," in memory of Bishop De Lancey.† I wish it were possible even to quote from it

* Journ. W. N. Y. 1892, p. 37.

† Published in the Journal, p. 205.

here at length. I must give its last words, for they were the Bishop's *first* words of exhortation to his Diocese.

"Men are nothing; Christ is all in all. Yet this is the very consideration which should animate us to gird up our loins like men, and prove that 'Christ liveth in us'; yes, and worketh by us. Oh! deathless Church of God, who would not live in thy service, who would not labour for thine extension, who would not share in thine immortality! It is sweet, and it is becoming to die for one's country, if need be; but oh! to live and die for the souls of men, how much better and sweeter; how blessed a thing to proclaim the Gospel to a perishing world; how glorious to glorify the Cross, and then to fall asleep in Jesus, and so 'to rest from our labours!'

"This is the spirit to which we are prompted by our Father's example; so would we be remembered; so commemorated. And so, while we gather round this altar in remembrance of the great Apostle and High Priest of our profession, let us devote ourselves anew to His service, resolved that His glory in this Diocese shall not be diminished for lack of our zeal and efforts. . . . . When the solemn service of the Church shall be read over our graves, let those who surround our coffins feel that there is meaning in the words, 'They rest from their *labours*.' Surely all those who assisted at the impressive obsequies of our departed Bishop, felt as I did, when those words were chanted over his bier, felt how much they may be made to mean! I had taken leave of his face forever; I had looked tenderly on those hands which gave me my commission, as I saw them folded in their unwonted, I may say their first repose; I had trembled as I saw the earth thrown upon his cold corpse—'earth to earth, ashes to ashes, dust to dust'; and God grant I may never forget with what emotions I was thrilled and comforted when the Anthem broke forth, like a voice from heaven; 'Blessed are the dead who die in the Lord; even so, saith the Spirit; for they rest from their labours.'"

In his Address the Bishop referred to the "most serious problem" which the end of the Civil War had brought upon us, in "the millions of negroes now freedmen, but thrown in ignorance and spiritual destitution on our hands,"—"a question which the Church must not leave to worldly men, nor to speculative philanthropy." He urged in the strongest terms an earnest effort for the liberal endowment of Hobart College, already begun by the munificent offer of Mr. John H. Swift to give one-twentieth of whatever sum might be raised for that purpose. He reminded the Diocese that two propositions, made long since by Bishop De Lancey in the interest of the whole Church, now

called for immediate consideration: the practical reorganization of the General Theological Seminary, "in its present condition unworthy of the Church," and the "erecting divers provinces where now we exist as one province only of the Church Catholic," a necessity which, as he says, Bishop White had long ago foretold, although he never dreamed, when he made his prediction, of the extent of territory now included in that one Province. The restoration of legislative unity with the Church in the South, (*essential* unity never having been for a minute suspended), called only for immediate and cordial "revival of old affections and friendships, old fraternal counsels and communings." "Let us do what we can to teach our countrymen sound ideas of Christian unity; and by imparting to others the Apostolic blessings which once bound Christians together, let us do the greatest work that can be done for the salvation of the land."

The Convention responded to the Bishop's Address by resolutions (1) on the Episcopate of Bishop De Lancey, "adopted unanimously, in silence, the members of the Convention standing;" (2) on the Provincial System, "that its growing necessity, as devised and foreshadowed by the wise foresight of the patriarchal Bishop White and our own beloved Diocesan, Bishop De Lancey, heartily commend themselves to our sympathy and approval" (adopted, says the *Messenger*, with *one* dissenting voice); (3) instructing the Standing Committee to appeal to the Diocese and take other measures for the increase of the Episcopate fund to $75,000, and meantime making the Bishop's salary $5,000 instead of $3,500; (4) approving of the erection of the Memorial Church on the site of S. Peter's Chapel, Geneva; (5) enlarging the benefits of the "Christmas Fund" to include the widows and children of deceased clergymen of the Diocese (on a very able report by Dr. Gibson); (6) making clergymen engaged in the Diocesan Training School *ex-officio* members of the Convention; (7) "that the interests of the Church call for the establishment in the Diocese of one or more Seminaries of a high order for female education," and asking the Bishop "to call the attention of parents, and the Diocese generally, to the subject," so as "to secure speedy practical results;" (8) "responding most heartily to the very eloquent and devout expression by our Diocesan of thankfulness to Almighty God for the return of national peace and unity."

Two of these resolutions—that on the Episcopate Fund and that on

Church Schools—called for some effective action in the Diocese, but none was taken. A meeting was held in behalf of a Diocesan Female School, on the evening before the Convention, and earnest addresses on the need of such an institution were made by the Bishop, Dr. Schuyler, and Dr. Matson ; but nothing came of it, so far as I can find. The matter of the increase of the Episcopate Fund was presented in successive conventions with more or less urgency, by the Trustees, by the Standing Committee, and by Special Committees, year after year, but, for reasons which will appear later, nothing was accomplished in this direction for many years, and indeed very little has been done up to the present time ; nearly two thirds of the Bishop's salary being still provided by "assessments" on the parishes and missions.

Bishop Coxe's part in the General Convention of 1865 was notable in two particulars. The end of the Civil War of course restored the Southern Bishops and Clergy to their former standing in the American Church, and those of them who came to the Convention without waiting for its formal action were received most cordially and honourably. A service of thanksgiving for the restoration of peace and unity was held by appointment of the House of Bishops, and all took part in it heartily ; but there were some who insisted that this service ought to include a distinct recognition of slavery as *the* cause of the war, and as both Houses refused to take any such action, a few of the members of each, with a large crowd of sympathizers, held a service of their own on the following evening, which they called a "supplemental thanksgiving." Undoubtedly most of the Churchmen of that day would have joined heartily, in proper time and place, in Bishop Coxe's own words to his Council in acknowledgment of "the way in which God had wrought our national deliverance, and put away from us, amid great signs and sore judgments, the curse of slavery." But *he* felt, as did they, that the time for *such* thanksgiving was *not* when they were receiving back their brethren of the South who came with doubt and hesitation as to how they were to be met ; and, to his and their honour, all such political topics, however deeply felt, were put aside in this reunion of the Church. I have it from his own lips that *personally* he would have joined willingly in the "supplemental thanksgiving."

A debate of great interest in the Board of Missions arose out of an

attack, the last and sharpest of many such, on the Mission established at Athens, Greece, as far back as 1829, under the venerable Dr. Hill. These attacks came always from one party in the Church, and always on the same score: that the Mission was "nothing but a girls' school," and that it did not protest sufficiently against "the corruptions of the Greek Church." It was sustained, however, from the beginning to the end, by the general feeling of the Church that its teaching work at Athens was not only admirable of its kind, but most important in its influence on the whole tone of female education among the better class of the Greeks, which had its centre at Athens; and this influence had been heartily acknowledged for many years in succession by the highest authorities of Church and State in Greece. It fell to Bishop Coxe at this time to take up the defence of the Mission in a speech which was universally regarded as the most eloquent and unanswerable argument of the whole session of the General Convention, and which practically put an end to outspoken cavilling on this subject for all later years. The good work of the Mission was continued for thirty-three years longer, until 1884 by Dr. and Mrs. Hill, and from that time by their assistant of many years, Miss Marion Muir, till her decease in 1898. Its history links in singularly the beginning of Greek independence, which aroused the interest of the whole Christian world in the earlier years of the last century, with the dawn of the present.

The Bishop was also the preacher of the Triennial Sermon before the Board of Missions. I have not found it in print, and can only quote the *Church Journal*, describing it as "brilliant, powerful, searching, with passages that rose into real eloquence, and enchained all hearers, breathing into them the elevated tone and feeling of the Preacher himself."

One act of the General Convention had been the erection of the Diocese of Pittsburgh from Pennsylvania, and at the consecration of its first Bishop, Dr. Kerfoot, on S. Paul's Day, 1866, Bishop Coxe preached one of his most noteworthy sermons. His text was the "Seven Stars" of the Apocalypse, and his subject, the development of the Apostolic Episcopate from S. John's time on the principle of the primitive Diocese or "See" centring in each city. I do not attempt to give even an outline of the Sermon here, (it is published in the *Messenger* of Feb. 15, 1866, as well as in pamphlet form,) but note

it only as one expression of the thought which was constantly in the Bishop's mind at that day,—"the Apostolic Ministry in the Apostolic position." He says that

"Many of our Christian brethren whose learning and worth have made them too candid to object to the Episcopate as unprimitive and unscriptural, have with no small force objected to the vast regionary Dioceses of our own Church as entirely without Catholic precedent or Scriptural authority. In fact, learned Presbyterians have generally been 'Episcopalians' in theory, holding to a parochial instead of a Diocesan Episcopacy; and their argument has been drawn from the small dioceses of the Primitive Church, and its apparent confusion of words pertaining to offices and those who bore them. John Knox himself was by no means so uncompromising an opponent of the Episcopate as has been supposed; but he insisted, with no little reason, that the dioceses of England should be made ten for one. Now every Christian must rejoice when any step is taken which will tend to remove the obstacles to Christian unity; and what Churchman can fail to rejoice in a Scriptural amendment of his own polity which meets the valid objection of any candid and loving believer in Christ?"

From this the Bishop goes on to point out how the Missionary Episcopate of S. Paul's day, with the Apostleship, so to speak, at large, and *coadjutors* like Timothy and Titus *under* S. Paul and S. James and S. John, gave place in the last days of the latter Apostle to a truly diocesan, or, as it was first called, *parochial* Episcopate in which "each district had its Bishop, and every Bishop was in a See." So in the early evangelization of Europe, the Apostle consecra ed as a "Regionary Bishop" soon "broke up his district into Sees, and such in every land has been the instinct of the Church, after the primary stage has been passed." Such "final settlement of the Apostolic Commission appears to me fully sanctioned by Christ, in person, in the vision at Patmos." From these facts "it is a clear evidence that vast regionary jurisdictions are only tolerable in the first evangelizing of countries, and as a temporary and transitional expedient." So he exhorts the Churchmen of Pittsburgh to see that their Bishop

"Is provided with his modest but solemn Cathedral, his mission church, where daily prayer is wont to be made, where rich and poor may meet together, where the clergy may gather round their Bishop in frequent counsel and in frequent Litany and Eucharist, and where the perpetual worship of God in Christ shall testify to a worldly and

money-making population that the service of God is business and not pastime."

The new Diocese had two months before, by a decisive vote, named itself "the Diocese of Pittsburgh," the first instance in the American Church of a name taken from a city, but which has since been followed by one-third of all our present Dioceses and Missions. It seems that this action, so important as an example, was due in part to Bishop Coxe, who had said to Dr. Swope, the Chairman of the Committee on the Constitution of the Diocese, and the leading clergyman in its Primary Convention, "For pity's sake don't let yourselves be saddled with such a name as '*Western* New York.' *We* have had to struggle with it, and it has almost broken our backs. But we shall divide soon, and then I shall be 'Bishop of Buffalo,' and the name of 'Western New York' will disappear, to be heard of no more."* This was said when the Bishop himself had struggled with his title for only six months; but, as we shall see, the lapse of many years did not at all reconcile him to it.

I quote an article in the same number of the *Messenger* as showing the feeling of many W. N. Y. Churchmen of that day about the "See Principle."

"There is no exaggerating the importance of the precedent established by the Diocese of Pittsburgh. I believe it has settled the question of the See Episcopate for all time. And too much praise cannot be given to those who stood by the principle till it was carried through triumphantly, and to our own clear-headed Bishop, whose words quoted in the Convention undoubtedly weighed greatly with its members. . . . It seems to be admitted on all hands that the preliminary steps must soon be taken for erecting a new See in Western New York. The two into which it will be divided will necessarily contain within them other Sees *in futuro*. If the Diocese is divided as equally as possible, that division cannot last more than twenty-five or thirty years. Then the names of 'Central' and 'Western New York,'—if we retain them now,—must drop out of existence. What will have been gained by keeping those names for a few years? Nothing whatever. But a great deal will be lost. Two of the four

* Bishop Coxe was thus cited in the Convention by Dr. Swope himself. The *Gospel Messenger* however declares that he *could* not have intimated to any one that in the event of a division of Western New York, he would choose Buffalo for his See. (*Church Journal*, xiii, 355, *Gospel Messenger*, Dec. 14, 1865.)

Sees will have come into existence twenty-five years later than they might. . . It is no light matter to destroy or mutilate the historical character of a Diocese, and it is *for this very reason* that we need the Episcopate under this title. The name 'Western New York,' in which, wrong as it is, we all take so much pride, which has already associations of no little value, *must* perish, sooner or later. This Diocese will be known only in history. Had it *started* right, with its proper See and title, it would have been as perpetual as the See of Rome or of Canterbury."

The above might have been written by Bishop Coxe, so exactly does it express his views,—but it was not.

CHAPTER XXXIX

THE ONEIDA CONVOCATION

CONVOCATIONS of the Clergy, already held in an informal manner for many years, were in 1865–6 first organized, with the decided approval of the Bishop, in most parts of the Diocese. They are, he says in his Address of 1866, "rude approximations to the system of Rural Deaneries," into which he hopes they will grow "not too slowly."

One of them, the "Oneida Convocation," comprising the five eastern counties, and centring at Utica, had, in its eight years of life thus far, accomplished some important missionary work, chiefly the erection of a parish at Clinton, the seat of Hamilton College, and vigorous missions at Clark's Mills, Augusta and Deansville—these last through the work of a most earnest and faithful missionary, the Rev. Russell Todd, who did notable work through many years after in Chenango County. There were even then from twenty to twenty-five clergymen and parishes whose natural centre was Utica, and the frequent meetings of the Convocation were certainly stimulating and profitable, if not always entirely harmonious. Among other things a "Church Reading Room" was established in Utica, containing also the editorial office of the *Messenger*, and one for the Diocesan Secretary. But after a year's trial this combination was found impracticable, and was given up.

The Rev. Henry Gregory, D.D., the oldest clergyman in residence except Dr. Shelton, died at Syracuse, April 5, 1866. I have spoken before of his character and services, but it should be noted that in several lines of Church work and teaching he was a pioneer in Western New York. S. James's Church, Syracuse, to build and maintain which he gave up the large and much richer parish of S. Paul in the same city, was the first really "free church" in the Diocese supported wholly by the offertory. Before this he had established, in S. Paul's, one of the earliest and most successful Parish Schools. He was a leader in the study of Church architecture and music of his day, and in setting forth both by example and teaching a higher standard of self-denial and self-sacrifice in the work of the Church, to

which he gave not only untiring labour, but thousands of dollars out of what seemed to others poverty. Finally, when disabled from regular pastoral care, he carried on through his last years an important enterprise in the publication and sale of Church books, to the benefit of everyone else *more* than of himself. I do not remember another instance of unselfish devotion to duty, *in such degree*, in the whole history of the Diocese.*

Many of the clergy, with the Bishop, attended the burial at Syracuse on the afternoon of April 9; and on the morning of the same day, the Bishop, presiding at a meeting of the Oneida Convocation at Utica, took occasion to enforce upon its members the necessity of "getting ready" for what, he said, *must* take place within three years,—the erection of Utica into the See of a Bishop. His words made a deep impression on all present, and from that time until the Convention at Syracuse in August, the "new See" was a constant subject of conference and correspondence in that part of the Diocese,—that is, in Oneida, Jefferson and Madison counties especially. The next meeting of the Convocation was at the little hamlet of Augusta, in the Oriskany Valley, where the Bishop and sixteen priests met the people from all the country around for a novel celebration of "Independence Day,"—the consecration of a church building secured by our missionary, Russell Todd, from twenty years' disuse by a Baptist congregation, and neatly fitted up and supplied with all requisites for Divine Service. The building and its precincts were thronged, and few of those present, I imagine, forgot to their dying day the patriotic as well as Catholic sermon-address which the Bishop gave them. In the interval between the service and the bountiful dinner which the people had provided, a brief business meeting was held, the Bishop presiding, at which the name of the Convocation was changed from "Oneida" to "Utica," and a Committee appointed "on the erection of a See at Utica." Their Report, unanimously adopted at an adjourned meeting at Utica, July 9, (the Bishop again presiding,) was

* "His whole history," says Bishop Coxe in his Address of 1866, "entitles him to be remembered with Davenport Phelps and Father Nash, as one of the founders of the Diocese. And let him be imitated as well as remembered! Let the Laity learn to do, out of their abundance, what he did by his holy self-denials; let us of the Clergy copy his patience and perseverance, if not his entire self-sacrifice, and we shall see the primitive day revived."

in substance a statement in detail of facts bearing on the possible erection of a new Diocese composed wholly or in part of "those portions of the Diocese of which Utica is the natural centre." It is too long to give here in full, but a summary of it may be of some interest even at this far-off day. It is printed in full in the Diocesan Journal of 1866, p. 186.

The "five Eastern Counties," Oneida, Jefferson, Lewis, Madison and Chenango, covering 5,939 square miles, had a population of 278,031, mostly in 233 towns and villages; 35 clergymen, 48 parishes (all supplied with services, only 13 technically "self-supporting," but 13 others able to be such), all but two of which had church buildings, and 21 rectories; 3,339 communicants; offerings for all purposes about $40,000 in 1865; and about $1,400 a year (including present assessments) available at once for the support of a Bishop. The Report does not go into any argument for the erection of a See. "What plan of division is best for the whole Diocese, may be best left for the Diocese itself to determine; but it belongs to the clergy and laity of these counties to say whether they require and will support a Bishop of their own. If such is the opinion of this Convocation, it ought at once to initiate such action as will ascertain the views of the other clergy and laity of the district, especially those of Jefferson and Chenango counties, who are associated in Convocations of their own; so that if their concurrence should be obtained, the result, with all necessary statements and arguments, may be laid before the next Convention of the Diocese. This, we believe, would be our duty, even had not the subject been laid before us, and our consideration of it expressly advised by the Bishop. It is well known that a speedy division of the Diocese is inevitable. Whether it shall be on the Territorial or the See principle is one question; whether Utica shall in any case become a See is another. The Committee are convinced that the general concurrence and immediate action of the Convocations of the five Eastern counties will be needed to accomplish such a result.

"CHARLES W. HAYES,
ALFRED B. GOODRICH,
H. L. M. CLARKE,
WILLIAM J. ALGER,
WILLIAM T. GIBSON,
*"Committee."**

* This report was written by me, but heartily approved by all the Committee, and by all the Convocation with perhaps one or two exceptions.

This report was communicated at once to the Jefferson County Convocation (one of whom, the Rev. Dr. Theodore Babcock, had taken an active part with us in this movement), by whom it was heartily approved; and to that of Chenango County, whose members were divided, part of them preferring a See of Syracuse, or an equal division of the Diocese. All however acceded to our request for a meeting of the Clergy and Lay Deputies of the five counties, which was held at Syracuse on the day before the Annual Convention at the same place, and very fully attended; the Hon. Joseph Juliand, of Greene, presiding, and the Rev. Alfred B. Goodrich being Secretary. The object of the meeting was "a full conference and interchange of views in regard to the division of the Diocese, and the erection of a See of Utica."

"The following resolutions were unanimously adopted:

"I. That this meeting concurs in the expressed wish of the Bishop of the Diocese, that the statements of a report on the erection of a new Episcopal See, read at the adjourned meeting of the Oneida Convocation, July 9, 1866, be laid before the Convention of the Diocese; not with a view to the immediate adoption or sanction of the plan therein suggested, but in order that they may be referred, if the Convention shall think proper, together with any other plans of division which may be proposed, to a committee on that subject.

"II. That this meeting, while believing that the interests of the Church in these counties will be best promoted by the erection of a See on the plan suggested, is nevertheless ready to concur in any plan of division which shall receive the cordial co-operation of the Clergy and Laity of these counties, and the assent of the Bishop and Convention of the Diocese; *provided*, that in any such plan the principle of the See Episcopate shall be kept in view.

"III. That a Committee of three Rectors and two Laymen be appointed by the Chair, to lay the above proceedings and statements before the Convention.

"The Chair appointed as such Committee, the Rev. Dr. Babcock, the Rev. Mr. Ayrault, the Rev. Mr. Goodrich, the Hon. F. W. Hubbard (of Watertown), and the Hon. Edward A. Brown (of Lowville)."*

These Resolutions are taken in substance from those of the Oneida Convocation a few days before (Aug. 6), omitting a preamble which says that

* Journ. W. N. Y. 1866, p. 185.

"It appears to this Convocation highly probable that before a new See can be erected and a Bishop elected, the strength of the Church in this District will be in all respects adequate to the support of a Bishop and the work of a Diocese; and "that "we believe the residence and labours of a Bishop among us to be indispensable to the efficient carrying on of the work of the Church in these counties."

And omitting also a further provision of the Second Resolution,

"That such plan shall contemplate the present or ultimate erection of the City of Utica into an Episcopal See."*

But it must not be supposed that the "unanimous" action of the five Eastern counties was reached without much debate. The Chenango county delegates were more than doubtful; Dr. Ferdinand Rogers (of Greene) was utterly opposed to *all* division of the Diocese, and cast an almost solitary vote (of the clergy) against it the next year; Walter Ayrault (of Oxford), James A. Robinson (of Bainbridge), and George W. Dunbar (New Berlin), were inclined to look to Syracuse for a centre. Judge Hubbard, of Watertown, and Judge Brown, of Lowville, "would be abundantly satisfied with the project" if the *financial* question could be settled. It was settled very unexpectedly to many of the delegates by Mr. Joseph A. Shearman of Trinity Church, Utica, who brought an offer from the Vestry of that parish to provide the amount necessary to increase the Bishop's salary to $3,000, on condition that Utica should be the See City, and Trinity Church (the church of its mother parish), the Cathedral; the parish providing also for the support of its own Rector.† This announcement ended all objection to the proposed action, which, with the resolutions of the Oneida Convocation, was presented to the Convention by Dr. Babcock, and referred to the Committee on the Division of the Diocese "for their respectful consideration."‡

The chief feature of this Convention of 1866 was, of course, the Bishop's Address; and the centre of interest in that was, equally of course, his remarks on the now impending Division of the Diocese. I must give them in full.

"The remarks which I made last year as to a division of the Dio-

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* Gosp. Mess. XL, 133.

† Trinity Church was to receive a large addition to the income of its endowment of 1811 from Trinity Church, New York. (See above, chapter vii, p. 32.)

‡ Journ. 1866, p. 31.

cese, were suggested by general principles, and by the condition of growth and prosperity in which my revered predecessor left it. It was his desire that it should remain one Diocese during his own lifetime. He expressed to me, in one of the few delightful interviews I had with him, as his Assistant, his own conviction that the change must come, and that the only question is as to time. This he seemed willing to leave to my judgment, in case I should succeed him, and I assured him that my views and wishes on the subject were decided by his own, until such an event might lay upon me the responsibility of examining the case from a new point of view. My mind is made up that a serious consideration of the subject can be no longer postponed; and, assuming that a new See must soon be erected within the bounds of this Diocese, I think the question becomes simplified if reduced to this practical form,—shall this be done with a view to the consummation of the work at the General Convention of 1868, or is it to be postponed till that of 1871? If it be resolved to prepare for the former period, I would suggest that the whole subject be referred to a Committee, who shall report at our next Diocesan Convention, as to the steps to be taken and the principles to be recognized. Let it be remembered that, even should these steps be resolved on, the measure will not be completed till some time in 1869. Should the Diocese resolve to lay the matter over for the Convention of 1871, it will be postponing its practical completion till 1872. I tremble when I think what a loss six years' delay may involve, not only to the Church, but to many immortal souls, and to unborn generations in Western New York. I would not have the responsibility of such delay recorded in my account with my Master. The question is not whether I can visit our existing parishes with some degree of efficiency, but whether I can also visit the towns and villages where there should be parishes, and so 'do the work of an evangelist,' which is part of the duty laid on me by inspired Wisdom. In this morning's Lesson occurred the text, 'Let us go into the *next* towns.' To do this is simply impossible for one Bishop. To visit the towns already supplied with churches is all that I can accomplish. I believe that my work will be rendered very little, if at all, more easy by the proposed measure; but I know I can do more good with the same outlay of strength. I have faith to believe that if two Dioceses be created out of the one, each Diocese, in ten or fifteen years, will be as strong as the one is now, if not stronger. 'There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty.' To your wisdom, beloved brethren, I leave the whole subject, after these remarks, and I feel sure that you will act respecting them in the holy fear of God."

On motion of the Rev. Dr. Shelton, this portion of the Bishop's Address was referred to a committee of fifteen, to report to the next

Convention. The Bishop appointed the Rev. Drs. Shelton, Foote, Babcock, Jackson, Beach and Coxe, the Rev. George M. Hills, the Rev. Levi W. Norton, Judges Denio (of Utica), Hubbard (Watertown), Comstock (Syracuse), Johnson (Corning) and Smith (Buffalo), and Messrs. W. B. Douglas (Geneva), and W. R. Osborne (Binghamton). The committee represented quite fairly the larger parishes in all parts of the Diocese ; and was regarded, justly, as one of very "conservative" character.

CHAPTER XL

A NEW SEE ERECTED

N important report was made to the Convention of 1866, by the "Education and Missionary Board," on Diocesan Missions.

It shows, first, that while there had been no less than 73 Missionaries in the Diocese during part of the year, and there were now 62 actually at work, the offerings for that object were only $5,381.68, besides $1,681.12 from the income of the Permanent Missionary Fund, in all, $7,062.80. The full missionary stipend was still, as for forty years past, only $125. In those years the Diocese had grown from one of the weakest to one of the strongest in the country; it was now called upon to build in larger measure on the foundation laid so wisely by Bishop De Lancey. It was ascertained that in one of the counties two-thirds of the people had not even a nominal connection with any religious body. The Board urges strongly an increase of stipends where they are specially needed, and an independent support of their ministers by parishes long dependent on missionary aid.

The report was referred to a special committee, which through its chairman, Dr. Van Ingen, submitted resolutions approving of the Convocations now organized in all parts of the Diocese for furthering this work, and proposing that their presiding officers be appointed by the Bishop, and their functions "defined by authority." To this last provision there was some opposition, and the matter was finally referred to the Bishop, with the result that no change was made in this respect until the adoption of the Deanery system in 1879; the presiding officer being the Bishop, if present, otherwise the Rector of the parish in which the meeting was held.*

Resolutions were adopted calling for "a very large expansion of our Diocesan Missionary system," involving a great increase of offerings, stipends and centres of work. The next year's report showed

* It is a curious instance of the survival of old prejudices that, before adopting even the first resolution approving generally of Convocations, the Convention insisted on changing this ecclesiastical term to the Congregational one "Association." The same thing was done later in Central New York, and the presiding officer was called "President" instead of "Dean" till 1892.

S. LUKE'S CHURCH, BRANCHPORT
Consecrated 1868

three more self-supporting parishes, six more missionaries, and $2,186.32 more offerings, a real and substantial gain; but no increase of missionary stipends.

The Bishop states that during the year he had confirmed 1,732 persons, ordained five deacons and seven priests, and consecrated six churches. In 1868 the confirmations numbered 1,849, and the average of the four years preceding the division of the Diocese was 1,636. This shows (as the Bishop remarks in 1868) a "steady growth" of the Diocese, "though by no means all that we must desire."

"The faithful ministry of the parochial Clergy is the source, under God, of these gratifying results. They plant and water, and Bishops come in to help them gather the harvest and bind the sheaves."*

"Constantly have I been led to praise God for the zeal and patience of the clergy, to whose habitual self-denials the Church owes everything, and the country more than it can imagine. The general goodwill and coöperation of the Laity with their Pastors is also worthy of note; but it must be said that in very few parishes are the people fully alive to the inestimable privileges secured to a community by the constant ministrations of the Gospel; changes too frequently occur, and in too many instances these changes are not creditable to the parishes. Our people do not reflect that while they are growing rich, the Clergy have been growing relatively poorer than heretofore; they do not reflect that they withhold their sons from the Ministry because it is poorly rewarded in this world; and yet, they are often ungrateful for faithful services, because they desire something more striking and popular. . . Surely, they who can only afford to a Pastor the support of the humblest artizan, ought to cherish and uphold him at least with gratitude and good-will."

He acknowledges the receipt from Bishop De Lancey's estate of the "Startin Fund," $1,800, given first to Bishop Hobart (see Ch. VIII. p. 39 above), and applied by him and afterwards by Bishop De Lancey to "divers forms of benevolence" in Western New York; and of a legacy from the late Bishop to the Trustees of the Episcopate Fund, of $5,000 for a special fund for "the aid of missionaries or the education of Candidates for Holy Orders."†

"Touching the Memorial Church, I would announce that the Training School will hereafter be known as the DE LANCEY DIVINITY SCHOOL; and it is the earnest desire of the Education Board that the

* Journ. 1868, p. 48.

† Of these funds more will appear later on.

Memorial Church and the Divinity School may form one group of buildings, presenting, by their unity of design, and harmony of uses, no ignoble tribute to the Apostolic man with whom both designs originated."

This change of name was criticised at the time and afterwards, with some justice, as a departure from Bishop De Lancey's plan, on the ground that the School was never meant to be a "Divinity School" in the ordinary sense, but only a School for training a special class of students in various stages of preparation for the Ministry. It is only fair to say that this precise change of title had been suggested to Bishop De Lancey himself as early as 1861, by some of the first students, and that he had expressed himself as "highly gratified with the request, and would be pleased to have the school bear his name, but not during his lifetime." On his decease Bishop Coxe was notified of this action, and requested to make the change of name, which he did accordingly."*

The Committee of fifteen on the Division of the Diocese held its first meeting at Buffalo, Jan. 9, 1867, all the clergymen and four of the seven laymen being present. Answers were reported from sundry clergymen and laymen to "a series of questions" sent out by the chairman (Dr. Shelton) to the members of the Committee. It is not stated how generally these questions had been communicated outside of the Committee, but they included the two questions of the expediency of division and the general line of division, (*i. e.* from North to South or from East to West), and the answers received indicated, in the judgment of the Committee, the opinions of the majority of the parishes in the Diocese. The result was a unanimous resolution in favour of dividing the Diocese by a North and South line into two nearly equal parts. Other resolutions looked to an equal division of the Episcopate Fund, and such other diocesan funds as could be divided; to a "plan of affiliation" between the five dioceses soon to be formed in the State of New York, and to a consideration of the "Eastern Counties" plan presented by the Utica Convocation, and the "See principle." The Committee then adjourned to July 12;

* *Gospel Messenger*, XL. 155. The students were Duncan C. Mann, George W. Southwell, and Alexander H. Rogers. See also Dr. W. D. Wilson's letter, objecting to the term "Divinity School" in place of "Training School." (Id. p. 167.)

but before separating they met the Bishop at the See House, and received his cordial approval of their action, subject to that of the Convention of 1867.*

So much is in print. We learn otherwise that this first meeting of the Committee was opened by an elaborate speech from its venerable Chairman, Dr. Shelton, in utter opposition to any plan of division whatever, and that this sentiment was concurred in by at least some of the laymen; so that the final unanimity was not attained without some effort, and probably in view of the general feeling in the Diocese as reported to the Committee, as well as that of the Bishop.† During the winter the subject was discussed in several of the Convocations of the Diocese; all expressing a united opinion in behalf of the erection of a new See, but only one (Onondaga) in favour of the line proposed by the Committee, and only one (the "Southern Tier," *i. e.*, Chemung, Schuyler, Tompkins, Tioga and Broome), against it. At the Convention of 1866 an earnest speech was made by the Rev. Charles H. Platt of Binghamton‡ in favour of a line of division which would keep together the parts of the Diocese already connected with Buffalo by railways following the rivers and valleys from West to East. No record of this appears, as no motion was made, and the idea was so new and startling that it was hardly taken seriously by most of those who heard what they called "this after-dinner speech." But it was taken up very much in earnest by the Southern Tier Convocation, and gradually attracted the attention and approval of a large part of the Diocese. It made no impression on the Committee of Fifteen, who, after considering it at their July meeting, unanimously reaffirmed their own plan. (The "Southern Tier" was not represented on the Committee by any one present at either meeting, and only eight of the fifteen members attended this second one.) "The very able Report of the Oneida Convocation" furnished "ample reason" they thought, why the Diocese should be divided, but not on the plan therein proposed.

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* *Gospel Messenger*, XLI. 10. (Jan. 17, 1867.)

† This was stated to me at the time by one of the Committee present at this meeting.

‡ Of whom I have spoken before (Ch. XXVIII. p. 177) as one of the brightest and ablest priests Western New York ever had. He died almost in his prime (46) at Binghamton, Feb. 25, 1869,—a great loss to the Diocese.

The Thirtieth Annual Convention met at Elmira on the 21st of August, 1867. It was opened with a choral Morning Prayer (7 A. M.), followed at 10 A. M. by the Holy Communion, and an admirable sermon by Dr. Rankine. One hundred and thirty clergymen were present (including 19 not members), and 177 lay deputies representing 94 parishes. Eight other Dioceses were represented by visiting clergy. Both the Secretaries (Dr. Matson and myself) had removed from the Diocese, and after some balloting, the Rev. Alfred B. Goodrich of Utica was elected Secretary, and the Rev. George C. Pennell of Buffalo appointed his Assistant. This and other routine business was not completed till late in the afternoon, and there was no night session.*

Thursday began (after 7 A. M. Matins) with a "Convention Breakfast," lamentably deficient in *provisions*, (having been prepared for 70 instead of the 160 who attended,) but abounding in wit and eloquence, notably from Walter Ayrault, Dr. Wilson, Judge (Ward) Hunt and William H. Bogart. I fear it was the last one (it was only the second, and I never heard of another). Mr. Ayrault gave, at the request of the Bishop, an account of a recent visit to Racine College, "a thoroughly Christian College, most interesting and satisfactory," such as he hoped we might have in Hobart. Dr. Wilson responded that he hoped Hobart might do even better than Racine in fulfilment of the wish and purpose of all concerned in its instruction and management to make it "thoroughly Christian." In his Address of the same morning the Bishop took up the subject most earnestly, declaring that the College must be regarded as the common inheritance of the two Dioceses soon to exist; its Trustees chosen from both in equal proportions; its Professors at liberty to make either Diocese their canonical residence; the Senior Bishop its Visitor, though for himself he would offer that office freely and cordially to the Bishop to be chosen, and "force it on his acceptance" if he could do so without impropriety. We shall see later what action followed on these words, and especially how the Bishop himself strove to make them good.

On the great question before the Convention, the Bishop says:

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* The evening was spent by some of us in a very delightful reunion (the last!) of the members of "Hobart Divinity School" at Dr. Paret's rectory—Robinson, Herrick, Clarke, Webster, Barrows, Paret, Parke and myself.

"I doubt not that the conclusions of the Committee are wise and sound, but they are subject to amendment by your action, or to any other reception which you may give them. Other plans have been proposed and ably sustained by argument. I am entirely willing to leave all to your wisdom, under the guidance of a good and gracious Providence, but it seems to me important that nothing should be done without the calmest consideration and a deliberate counting of the cost. The future of Western New York is in a measure to be settled by your action. Are you alive to your duties and ready to undertake them? If so, the result is almost as sure as the rising of the morrow's sun. The abatement of prejudice, the disposition of thousands to hear us, the longing of thousands more to become identified with us, is daily more apparent. The erection of a new See will rapidly develop the portion of the field allotted to it, and the same may be true of the portion that may retain the old name. But this will involve renewed clerical effort and vigorous lay coöperation. What is called 'the Southern Tier Plan' has much to recommend it, and I ask for it a most respectful consideration. But, let it be observed that it is a plan very much like that of Western Pennsylvania as set off with its See at Pittsburgh. Its success therefore depends on the willingness of Buffalo to become to the Southern Tier, and its own adjacent counties, the base of resources and of operations. It is a plan which Buffalo must cordially accept, or it must be modified greatly. I say this with no definite information as to the views and wishes of the Clergy and Laity of that city concerning it. If they are ready to take the responsibilities, with the honours, and to assume, in a very great proportion, the expense of the Episcopate and the Missions of such a Diocese, I shall be more than satisfied to see it established. If they should be unwilling, however, to undertake so much, let no time be lost in fruitless debate; let such modifications be accepted as may be found more practicable; or let the plan of the Committee be preferred, with like modifications if necessary. . . I wish to guard against the raising of sectional feelings and rivalries such as might endanger the whole scheme or postpone action. At present, all things are favourable to the adoption of such measures as shall make the new Diocese a reality in the year of our Lord 1869, just thirty years after the creation of the Diocese of Western New York. Thus, when a generation of men shall have passed away, a timely progress will have been made towards providing for succeeding generations, on the principles derived from past experience; and I repeat the assurance of my strong convictions that we ought not to postpone the movement. I am pained to think of parting with any portion of this noble Diocese, and ceasing to be the frequent visitor of its hospitable homes and churches. I have valued friends, already, in every county, almost in every town, and even in very humble hamlets and stations. But their best interests require a nearer and more constant Episcopal supervi-

sion, and I love them too well to bind them to myself at a cost to them of immense advantages, in time and for eternity. This is the great consideration; and I will submit to any sacrifice that may be necessary to the consummation of what you have so promptly undertaken at my own instance and request."

Noble words, indeed! would that they did not claim for their author so rare a distinction among American Bishops!

The Order of the Day (for elections) was suspended to hear at once the Report of the Committee of Fifteen, which was given in outline by Dr. Shelton, and in full by Dr. Coxe, and followed by that of a sub-committee on "a plan of affiliation between the divided portions of the Diocese, and the resolutions of the meeting of the Five Eastern Counties relating to the See Principle," presented by Dr. Babcock. The general Report recited the action of the Committee; the Bishop's Address of 1866; the apparent unanimity of the Diocese, as far as heard from, in the desire of a new See; sundry considerations in favour of such action, and answers to possible objections; and proposed resolutions in accordance with their conclusions. The Sub-Committee (with the approval of the whole Committee) recommended,

First, that the Diocesan Institutions (DeVeaux College, the De Lancey Divinity School and the Cary Institute) should be under the exclusive control of the Diocese in which they were located, with the suggestion, however, that each of the two Dioceses should have "an equal share" and "equal privileges" in both, and that the Corporation of De Veaux should include the Bishops, *ex officio*, and members from both Dioceses;* *second*, that all other Diocesan funds except the Van Waganen Fund (for Chenango County) should be equally divided; *third*, that the General Convention should be asked to enact a Canon authorizing a "Federate Council" of all the Dioceses of the State; *fourth*, that "the new Dioceses to be erected from the present Diocese of Western New York, should each adopt a *See name*, to be hereafter determined by the Diocese itself;" this last conclusion based not upon "mere theories," but upon the *fact* of a "steadily growing tendency and feeling in the Church in favour of this principle," so that "it may be assumed as probable beyond a doubt that it will come in time to be the accepted system in nearly all our Dioceses," and that "the See name, from its convenience and fitness, will be generally adopted." They present six resolutions giving effect to these recommendations.†

* But it never has up to this time included even the Bishop of Western New York *ex officio*.

† For the whole Report, a very full and able one, see the Journal of 1867, pp.

Of the debate which followed, and to which I was one among many interested listeners through the long afternoon and evening, I can give of course but the barest outline. The first decisive vote was on a proviso offered by a layman (Mr. E. C. Frost of Watkins) that the division should take effect only when the income of the Episcopate Fund (for both Dioceses) should be $10,000. *One* clergyman (Dr. Ferdinand Rogers) voted in favour of this proviso, and *ninety-four* against it. "The Lay vote," says the Journal, "was not called for." As a matter of fact it *was* called for, but given up on the ruefully humorous remark of Judge Hunt that it could only be taken "as an agreeable pastime." The Committee's line of division, and the "Southern Tier" line were each voted down as amendments to the general question, as well as a proviso by Judge Hunt "that previous provision shall be made for the suitable support of the Episcopate in each of the Dioceses;"* and the Convention, after appropriate prayers by the Bishop, and a space for silent prayer, proceeded to vote on the main question,—simply, "it is expedient that the Diocese of Western New York should be divided,"—the Lay vote, by an act of special courtesy, being taken first. Nine parishes out of 86 gave a negative vote, and one was divided.† The Clerical vote was 100 to 2, Dr. Rogers being seconded this time by the Rev. Henry M. Brown. "The Convention, immediately on the announcement" of the vote, "joined [at the suggestion of Dr. Babcock] in singing *Gloria in Excelsis*." It should be added that the various provisos for the support of the Episcopate as a condition of division were long and ably debated; Gen. Martindale (of Rochester), Judge Hunt (Utica), Dr. Van Ingen, Dr. Van Rensselaer, Thomas C. Montgomery, William H. Bogart and others, generally advocating them, and the Rev. Drs. Beach, Paret, and Van Deusen, and Dr. James P. White of Buffalo on the other side. The Bishop summed up by saying that "he wished every one to vote independently; he could discharge his duty according to the Canons by a visitation once in three years, but that is *not what we want.* If

24–31. Of the Committee, Dr. Shelton and Judge Denio, at least, were strongly opposed to any division, and voted for it only because it could not be helped.

* This was renewed later by Mr. John Stryker (of Rome), but withdrawn without coming to a vote.

† The negative votes were, Elmira (Grace), Bainbridge, Greene, Rochester (S. Paul), Watkins, Seneca Falls, Hammondsport, Ithaca, Clyde. Branchport was divided.

there is difficulty in dividing, there is more difficulty in *not* dividing. Bishop De Lancey had assured him that division *must* come, it was only a question of time ; though he hoped it would not come in *his* day."*

The question of the line of division followed immediately, and was discussed with great earnestness, and also great good temper, through the remainder of the afternoon and the whole of the evening, till nearly midnight. On the "Southern Tier" side were Dr. John M. Guion, then Rector of Trinity Church, Seneca Falls, (a very able man, whose words were apt to cut like a razor into friend and foe), the Hon. John A. Collier of Binghamton, Judge Farrington of Owego, the Rev. Charles H. Platt, Dr. Paret (by far the most effective and convincing champion on that side), and others whom I do not now remember. On the Committee's side were Judge Denio of Utica, Judge James M. Smith of Buffalo, Judge Darwin Smith of Rochester and Mr. William M. White of Canaseraga. Mr. Ayrault, Dr. Gibson, Mr. Witherspoon and Dr. Wilson also spoke, the three former generally favouring the Southern Tier line, though in the end only the first voted for it. At a late hour it was rejected by a decided though by no means unanimous vote, 63 to 27 of the clergy and 47 to 22 of the Laity.† The various resolutions offered by the Committee were then adopted with little discussion, *except* that on the "See Principle," which was laid on the table simply because one or two wanted to speak on it, and another debate at that hour was out of the question. Most of these resolutions simply gave effect to the general action; but one, which was passed without a word of comment, declared "the part of the Diocese lying east of the line of division to be the *new Diocese*,"—an enactment at variance with the whole history of the Church in Western New York. It probably grew out of the fact that both the Bishops of Western New York had resided on the west of the border line ; but it was none the less a mistake, as it seems to me, and one in which Central New York should not have acquiesced.‡ It should be said that several later efforts were made (all in vain) to

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* *Gospel Messenger*, XLI. 138. (Aug. 29, 1867.)

† The Journal gives the list of names, which is interesting chiefly to the survivors of the well-fought battle. The question was nearly decided by the votes of the large cities, both Clerical and Lay.

‡ The Resolution asking for a Federate Council was passed unanimously.

change the line of division; by the Rev. Henry Lockwood, to take the "Southern Tier" line east of Schuyler county; by Dr. Paret to substitute Chemung for Steuben in the western counties; and by Mr. Ayrault to leave Schuyler county in the east, which last was defeated by the Rev. Duncan C. Mann with the remark that "Schuyler county was half-way between, and was of no importance anyway."

CHAPTER XLI

"CENTRAL NEW YORK"

IT will make our story clearer, perhaps, if we pass over for the present various matters of interest belonging to the year 1867–8, and finish the history of the division of the Diocese. So far as the formal work of the Convention was concerned, it was complete in 1867, and the only action taken at the last Council of the undivided Diocese at Buffalo, in August, 1868, was to accept an Act of the Legislature providing for the division of the corporate bodies holding permanent funds, (*i. e.*, the Episcopate and Parochial Funds,) and to request the General Convention, (1) to ratify the division of the Diocese, (2) to designate All Saints' Day, 1868, as the time when it should take effect (exactly thirty years from the day when the Diocese itself came into being), and (3) "to refer the naming of the new Diocese to its Convention, with the concurrence of the Bishop of Western New York."

In his address the Bishop says:

"When, at a late hour of the evening, I bade you farewell a year ago at Elmira, I had no time to speak adequately of the great importance of the work you had there achieved. Let me begin, today, where we left the matter, reminding you of the fact that in erecting a new Diocese we have taken a step of the utmost importance to the Church and to the people of the State; and that it now remains to press it vigorously to its conclusion. This overgrown Diocese is the best evidence of the wisdom of the measure; for where would Western New York have been, as a portion of the American Church, but for the bold venture of those who led the way, thirty years ago, to what was then a new thing, giving to the whole Church a splendid example of united faith and works? If one year ago I felt that the time was then ripe for another example of the same kind, much more do I feel so today, after another annual survey of the field. It is white to the harvest. Large regions of this State are almost destitute of regular ministrations of the Gospel in any form. Thousands of the people are living in virtual heathenism; and the ignorance in which children are growing up to be men and women is such as threatens the most alarming consequences in another generation. The course you have so solemnly adopted will meet the necessities of the case in some degree. We shall double our forces. There is

undeveloped zeal and talent and wealth among the Churchmen of this Diocese, which it requires the new organization to bring out ; and I feel emboldened by my own experience to predict that, as soon as the two Dioceses are thoroughly engaged in pushing the work into the rural districts, the results will be surprising."

The sermon at this Convention, by the Rev. George Morgan Hills, was a review of the history of the Diocese commemorating Bishop De Lancey and the faithful Clergy and Laymen who served under him, and the results of their work thus far. I can only say of it here that it was exceedingly able and interesting. The representatives of the Diocese who listened to it numbered 114 Clergymen and 163 Lay-Deputies.

In the *Gospel Messenger* of August 6 is a very clear and forcible editorial on the "See Principle," a subject which was at that time largely before the Church through the able papers of the Rev. Dr. William Adams of Nashotah, and others, in the *Church Review*. The position contended for in all these was precisely that of Bishop Coxe's sermon at Pittsburgh, that the *See* or seat of every Bishop, the centre of his work as well as his home, should be the principal city of his Diocese, and that every city which was such really, as well as in name, should have its Bishop. What made a real "city" was a further question ; but in Western New York there were four, at least, about whose claims to such a title there could be no doubt. That each of these should be an Episcopal See was, in the conviction of Bishop Coxe, and of many of his Clergy, only a matter of time, and of very short time. A few earnest and intelligent laymen,—intelligent, I mean, as having really given some study to the history and teaching of the Church,—stood heartily with them ; but the great body of the Laity were in this matter neither earnest nor well-informed.

Dr. Gibson's admirable editorial, after pointing out that it was "no matter of accident," but "the true law of the Church's development and growth," which had named the Diocese in every Christian age and country from the Bishop's See, or Cathedral city, considers the practical difficulties supposed to attend the question in this country. First, and most serious, that of an *endowment* based on the theory that a Bishop cannot live without an "Episcopate Fund as long in figures as that grandiloquent word itself." The answer to this is that an American cathedral, which is simply a parish church under the Bishop, can itself furnish largely the support really needed. The next difficulty is the autocracy of city Presbyters, which might

make the position of a Bishop in every city no more a bed of roses than it was in the Primitive Church. For this "it will need a process of education to bring us back to the order and efficiency that arose out of the real unity and brotherhood of the Primitive Church. It is a growth, and the exigencies of the Church from generation to generation will *produce* the thing most required." Finally he points out that the solution of these and other real or imaginary difficulties is largely in a Provincial system which is the natural and necessary complement of the See Episcopate ; which would obviate the supposed necessity of equipping every Diocese with separate Funds and Institutions for all objects, and making it in all respects independent of all others. Central New York might include both its larger cities for the present in a "Diocese of Syracuse and Utica," or it might accept the generous offer which the Churchmen of the former city were preparing to make, to furnish a permanent and suitable residence for the Bishop in the place which should bear the See name.

This proposal appears first in a public meeting of the Churchmen of Syracuse, Sept. 26, 1868, at which the Mayor of the City, the Hon. Charles Andrews, presided, and, on motion of the Hon. George F. Comstock, resolutions were unanimously adopted expressing the hope that Syracuse might be the name of the new Diocese and the home of its Bishop, and pledging in that case an Episcopal residence at a cost of not less than twenty thousand dollars. This action was communicated to a Committee appointed by the Bishop in advance of the Primary Convention, to "prepare for definite action" in the organization of the new Diocese.

On the 15th of October the Bishop called the Primary Convention of the new Diocese to meet in Trinity Church, Utica, on Tuesday, Nov. 10, 1868, and at the same time announced that he had decided to remain in the Diocese of Western New York. At this Primary Convention there were present all but three of the 64 clergymen entitled to seats, and 149 Lay Deputies representing 66 parishes. The Rev. Dr. Rogers was chosen President, and the Rev. Mr. Goodrich Secretary. The first act of the Convention after organizing was to place the Diocese under the full charge of the Bishop of Western New York, who accordingly took the chair. A Minute was read by the Rev. Walter Ayrault and unanimously adopted by a rising vote, expressing the regret of the Clergy and Laity in parting from Bishop Coxe as their Diocesan, their regard for "the hallowed memories which linger around the sainted name of DE LANCEY," and their

determination to "carry forward into our new Diocese the principles and policy which he planted among us, and which have been, under God, the source of our unity, stability and growth." They assure the retiring Bishop that "his zeal and self-devotion" will be an incitement to emulate him "in devotion to the best interests of the Church," "and that his words of wisdom and eloquence from the Pulpit and the Episcopal Chair will be cherished by us always." Committees were appointed on the Support of the Episcopate, the Constitution and Canons, and the Name of the Diocese. On Wednesday morning the Holy Communion was celebrated in Grace Church, with a Sermon, by Bishop Coxe, on the considerations which should govern the choice of a Bishop.

First, maturity in years and experience. Second, sound learning, such as no man within or without the Church could despise. Third, godliness; especially because "the moral tendency of the day is downward," and we so often see in public men no sincere regard for Truth and for the Divine precepts; and because "elevation to the Episcopate brings out whatever is most characteristic in a man." Such godliness must especially include humility. "The multiplication of dioceses will prove to be a blessing only in proportion as the primitive spirit marks the corresponding development, in all other respects, of a primitive institution. . . With the notion that a bishop's dignity depends upon the greatness of his chief city, or the extent of his diocesan area, it is impossible for a reflecting man to have any sympathy."

The Convention by unanimous resolution thanked the Bishop for this Sermon, and ordered it printed.

At the reassembling at three o'clock, the Convention proceeded to the election of a Bishop, *Veni Creator Spiritus* and Collects being said, preceded by silent prayer. Gen. John A. Green of Syracuse moved that it was expedient to elect a clergyman of the Diocese; which was ruled out of order. No nominations appear to have been made.

After the first ballot, the Rev. Dr. Paret read a Report from the Committee on the Support of the Episcopate, communicating the action of the Churchmen of Syracuse in regard to the Bishop's residence; stating that the income of the half of the Episcopate fund accruing to the new Diocese was $1,739.06, that contributions from the Parishes amounted to $1,428; and proposing that the Bishop's

salary be fixed at $3,500, and an immediate and earnest effort made to increase the Fund to at least $50,000. This resolution was adopted finally with amendments making the salary $4,000 and a house; and the amount of the Fund to be $60,000.

The first ballot for Bishop gave for the Rev. E. M. Van Deusen, D.D., Rector of Grace Church, Utica, 12 clerical and 17 lay votes (out of a total of 61 and 68), for Dr. Littlejohn, of Brooklyn, 8 and 11, for Dr. Leeds, a former Rector of Grace Church, 6 and 5, for Dr. Babcock 5 and 6, for Dr. F. D. Huntington 5 and 3, and several each for Drs. Rankine, Goodrich and Schuyler, of the old Diocese.

It was the earnest desire of many of the clergy and laity to elect a Western New York man, and some of these had long ago agreed upon Dr. Van Deusen, a man of sterling excellence of character and rare qualities as a Pastor and in diocesan work.* But there were others who did not wish to have him or any one else from the old Diocese, and the largest vote which he received was 17 clerical and 20 lay. Dr. Leeds, who was well known and much beloved in Western New York, and especially in Utica, his former home, had on the third ballot 22 of each order. On the fifth ballot Dr. Littlejohn, who had been steadily gaining in votes after the first, was chosen by 38 clerical votes out of 60, and 42 lay out of 65. The election was made unanimous, and *Gloria in Excelsis* sung, but, I imagine, by no means so heartily as in the same church in 1864. The next week Dr. Littlejohn, as every one anticipated, was elected Bishop of Long Island, and ten days later he had accepted that election, which also seems to us *now* a foregone conclusion; but, of course, those who voted for him in Utica must have somehow persuaded themselves to the contrary.

On the following morning the Rev. Dr. Coxe presented the Report of the Committee on the Name of the Diocese.

They "find the subject so complicated and involved, so attended with difficulties and subject to conditions," that they might with propriety report it inexpedient to recommend a name. If the Convention chooses to accept the offer of the Churchmen of Syracuse, that settles the matter; but they think it would have been better for the interests of the Diocese if Syracuse had made an unconditional offer to give $20,000 to the Episcopate Fund. They are sensible of the importance of uniformity in naming the Dioceses of the State, and

* In this movement George Morgan Hills, who had himself been suggested as a candidate, took an active part.

presume that the See principle will prevail in both the Dioceses set off from New York; but on the other hand that principle of uniformity may perhaps be "sufficiently honoured" if the two other Dioceses "adhere to the hitherto established principle." They "admit the tendency in the Church towards the See principle," but think that "no reason has yet been developed why we should adopt it." Finally they find three courses open to the Convention; to "accept the liberal offer of the Churchmen of Syracuse," with its conditions; to delay action; or to adopt the name of "Central New York." They recommend neither of the three, "because, as one more complication, they do not themselves agree, the lay members inclining to the name of Central New York, and the clerical to that of Syracuse."

With what emotions Bishop Coxe heard this Report can be imagined.* It was followed in the afternoon by an animated debate, in which most of the Clergy were on one side, and most of the Laity on the other. The adoption of the name "Syracuse" was earnestly advocated, both on general principles and in consideration of the noble offer of the Churchmen of that city, by Drs. Gibson, Van Deusen, Paret, Clarke, Ayrault, Babcock, and others, and opposed by several laymen, and one clergyman, but, so far as I find from the report in the *Messenger*, without the shadow of an argument on that side. It must be said that the action of the majority of the laymen appears to have been discreditable, entirely aside from the merits of the question. A motion asking the Bishop to express his views was objected to by Judge Hunt, on the extraordinary ground that the Bishop "was not a member of this body," and though carried by a vote of two-thirds, was not complied with.† The name "Syracuse and Utica" was proposed by Dr. Van Deusen in hopes of reconciling the local jealousies which were evidently at work in the laymen, and was met by one with a sarcastic proposal to add the names of several other cities and towns, and by another with "facetious remarks" about "Pompey Hill, Onondaga Hollow, and Salt Point." One does not like to chronicle such things, and we are only concerned with them as they affected Bishop Coxe. In the end, the clergy, after

* Dr. Gibson calls it in the *Messenger* "an exposition of the *see-saw* principle." The Bishop gives *his* opinion plainly enough in his Address to the Special Convention quoted below.

† For the negative a lame apology was made later by Gov. Seymour, to the effect that the laity did not wish to *oppose* the Bishop's views, and therefore preferred that he should *not* express them.

voting down the name "Central New York" by two to one, gave way to a reconsideration, and the name was carried with the singular proviso "that this Convention is not to be understood as voting for or against what is called the 'See Principle.'" The Bishop announced his consent, "recording, nevertheless, his sincere regret that another conclusion had not been reached."*

On the 13th of January, 1869, a Special Convention to elect a Bishop met in S. Paul's Church, Syracuse, at which 57 clergymen and 147 laymen, representing 66 parishes, were present. The Bishop in charge gave a brief Address, from which I quote his remarks on the action of the late Convention on the name of the Diocese.

"It is strongly impressed on my mind that Divine Providence has thus dealt with us, [in the declination of the Bishop-elect,] in order to suggest the inquiry whether there may not have been something in the action of our former Council which it becomes us to review. The general surprise and disappointment of the Church has been so expressed, as to deserve to be felt, with respect to the name you have fixed upon your diocese. Is it, indeed, a fixture? Can it not be removed? Our beautiful geography is disfigured by a nomenclature which gives an air of buffoonery to our map. Every reflecting man must lament the ignoble taste which has so sadly marred the beauty of a region to which the very savages gave names expressive alike of its loveliness and of their own sense of its charms. Surely, it might have been expected of a Synod of the Church, that when it had the opportunity, at least, to accept things as they were, it would not have made them worse. I grieve to say that this diocese has given itself the very worst name to be found in our Church records.

"But that is not all. In choosing a name of awkward and uncouth device, you deliberately forfeited one of the most liberal proposals that could have dignified your beginnings as a diocese. . . . Was it worthy of practical men to reject an offer of $20,000 coupled with no unworthy conditions, when no other city of the diocese was prepared to make a similar tender?† Is it possible that any feeling of

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* Journ. C. N. Y. Primary Convention, pp. 28–33. *Gosp. Mess.* XLII. 187. In the course of the debate it was asked, "What if the Bishop should refuse his consent?" and answered that "he *must* consent!" The vote adopting the name was not by Orders.

† At a meeting of the Churchmen of Utica, Nov. 2, (in which Drs. Coventry and Watson, Judge Hunt, Messrs. Graham, Benedict, and Jackson are mentioned as taking part,) "the Clergy of the city reported the state of this question [the Episcopal residence] in the Diocese." A committee of one layman from each parish was appointed to procure subscriptions "with a view to secure the Episco-

worldly rivalry, such as is inseparable from our civil conventions, was allowed to intrude into the sacred precincts of Church legislation? I trust not. This has been suggested as an apology. I will not permit myself to credit what would be a gross aggravation. On the contrary, I am compelled to believe that this mistake, for so I must call it, was occasioned by some doubts as to the See-system itself—a system on which I have ever spoken so freely that my opinions are well known and cannot be doubted. I could wish that, in parting with a portion of my diocese, from which I have never received, in any other form, less of respect than I covet, some deference had been shown to the opinions of a Bishop who is not conscious of any disposition to extremes, and who has demonstrated in a published sermon the Scriptural and Primitive character of that system.

"These remarks are not dictated by any other feeling, however, than that of extreme disappointment. Do not imagine that a single corporate act of this kind has been allowed to efface the recollection of the thousand personal kindnesses which I have received from the Clergy and Laity of this Diocese. To the Churchmen of this city, more especially, my warm acknowledgments are due for the courtesy and affection with which they coupled their offer of a See-house with the expression of a desire that I might continue to be their Bishop and live to enjoy therein the benefit of their munificence. I ask once more, my beloved brethren, is there not something to be reviewed in the action of your Primary Convention? Putting this inquiry upon record, however, I have discharged my own duty, and there I leave the matter, with little doubt of your ultimate conclusions."

Of this address no notice was taken by the Convention.* A communication on "the See Principle" appears in the *Gospel Messenger* a month later, in which the opposition of the Laity is asserted to be on the ground that around a "cathedral" will cluster "clergy and seats of learning, and from thence will proceed benevolent institutions and charities, etc., etc. *This is just one of the things the laity object to.*" Such things "as a grand and expensive cathedral, and its clusterings of chapter-houses and Deans and Canons and Prebendaries, as too expensive a luxury for our wealth and the wants of our country, as tending to Ritualism, and to Rome, and to Sacerdotalism." And so on.†

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pal residence" in Utica, and to report a week later. But I find no mention of any report. (*Gosp. Mess.* XLII. 178.)

* It is printed, however, in the Journal, p. 10.

† I need hardly say that I do not give this article as expressing the views of the laity of Central New York generally. It was written by a delegate from Grace Church, Utica.

Another spirited but fruitless effort was made to elect Dr. Van Deusen as Bishop; and on the third ballot the Rev. Dr. F. D. Huntington was chosen by 31 out of 55 of the Clergy and 48 parishes out of 63. In accepting the election, he fixed his residence at Syracuse, which thus got the See, but not the name, nor the See House. He was consecrated April 8, 1869, in his own parish church, Emmanuel, Boston, Bishop Coxe not only taking part but preaching the sermon, one of great power and eloquence, on "the Messengers of the Churches and the Glory of Christ" (2 Cor. VIII. 23). It is published in the *Messenger* of April 22, 1869.

CHAPTER XLII

THE CATHEDRAL—LAYMEN

IN his Address of 1866 the Bishop says that he had accepted an offer from the Rector and Vestry of S. Paul's Church, Buffalo, "to adopt their Parish Church as a temporary Cathedral." He hopes that this may be an important step towards the development of a See Episcopate, "if only an efficient Cathedral System can be set on foot, and worked actively. For this, time and experience will be necessary. Around such a cathedral should be grouped institutions of mercy and of education." It need hardly be said now that the Bishop's expectations were not realized in the least, and that the offer and its acceptance served only in the end to defeat the object which he had so much at heart. He had already, in his sermon at Pittsburgh (Ch. XXXVIII. p. 261 above), set forth very plainly his idea of what a cathedral should be. There was nothing and could be nothing like it in a parish church of which he had no control whatever (nor even the right of officiating except when it was not needed for parochial use),* whose pews were as nearly private property as pews can be under the laws of New York, which had then and long after neither daily service nor weekly Eucharist. I believe this "pro-cathedral" arrangement was the greatest mistake of Bishop Coxe's Episcopate, and such was certainly the feeling of many Churchmen of Buffalo and elsewhere in the Diocese, then and in later years. The Buffalo papers of April of that year "hear on all sides an earnest desire expressed for the erection of a Cathedral for the Diocese." Of course they go on to say that "it must be an edifice of command-

* Evans-Bartlett History of S. Paul's Church, Buffalo, p. 102. "The Vestry appointed a committee to propose a plan to carry out the design of making S. Paul's Church at the same time a parish church and the Cathedral Church of the Diocese." . . . This Committee never having reported, the matter was brought up again on the election of Bishop Walker, and the Rector and Wardens were appointed a Committee to confer with the Bishop, if he should so desire. No further action appears to have been taken up to April 16, 1903. (Id. pp. 214–62.) The pews of S. Paul's, it should be said, are no longer private property since the restoration of the church in 1889, and there is now daily service and weekly Eucharist.

ing proportions, and imposing architectural beauty, a structure of vast extent, capable of holding thousands of worshippers," all which had nothing to do with any present expectation or desire of the Bishop or of those most deeply interested in the matter. But I have been repeatedly assured by those who must have known, that abundant offerings for the beginning of a Cathedral would have been made at once when the Bishop should call for them. Meantime he *was* offered (in substance if not in form) the absolute control of a free church, in a well-situated temporary building seating six hundred, with a considerable congregation already gathered, daily service and weekly Communion established,—a church which under his leadership might have been indeed "the development of a See Episcopate" and a *real* Cathedral. Why the Bishop lost this and all opportunity of carrying out his cherished ideals will perhaps remain an unsolved mystery. Certainly it was from no loss of interest in the subject, to which he repeatedly called the attention of the Diocese in later years. In 1879 he asks the approval of the Council to a movement for the incorporation of a Cathedral Chapter, which was duly given, and the Chapter incorporated in 1880 by an Act similar to those for the Dioceses of Long Island and Albany, providing for Trustees to be continued under a Constitution adopted by them with the approval of the Bishop and the Council; for seats in the Cathedral to be always free; and empowering any parish of the Diocese to transfer its property to the Chapter for a Cathedral. The Bishop also proposed to convey to the Chapter, for the Diocese, his own library.* In 1882 he reminds the Council that the Cathedral Chapter can receive "gifts and bequests for the establishment of a true Cathedral."

"I have never wished," he says, "to hurry forward the design of such a foundation, but it is taking root, and by God's blessing it will find a fitting shape at no very distant day. For the parade and titular dignities of a Cathedral I care very little. I think the American Cathedral must be a growth, and must embody practical ideas suited to our age and circumstances. If I could make a beginning, I would secure a place, however humble, for the daily service, and for the weekly Eucharist. It should be always kept open as a retreat for private devotions, and on Sundays it should provide a succession of services from *six* o'clock in the morning till *nine* at night. It should

* Journ. 1879, pp. 25, 54, 66; 1880, p. 23. The Act of Incorporation is given in full in Const. and Canons of W. N. Y., 1896, p. 101.

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be the seat of city missions, and a spiritual home for the poor. In Advent and Lent, the best preachers of the Diocese should be called, in turn, to maintain courses of sermons, and to aid the Bishop in popular instructions which should be kept up almost every evening. In due time, a staff of city missionaries should be supplied for the poor, who should teach and minister from house to house. I would have choral services—not forced on the unwilling ear, but provided for those who are edified by the solemn music of the Church, and so I would banish the ditty-music that now captivates the popular ear, and train the mind and heart and taste of our people to the highest examples of our Mother Church, which possesses the richest store of services and anthems strictly ecclesiastical to be found in Christendom."

"To the Cathedral corporation has been made over, in trust, the property known as the 'See House.' Also, I have transferred to it, in trust, the Startin Fund; and also $1,000 left me, with discretionary powers, by the late Judge Tracy. This last will be made the base for a fund, the interest of which will be devoted by the Bishop to the perpetual increase and repair of the Cathedral Library, already known as 'the Episcopal Library.' This will be entrusted to the Cathedral corporation, under the authority of my successors in office, who may reside in Buffalo. I shall make it a memorial of my obligations to that city, and to one of its most estimable citizens. I respectfully solicit gifts and bequests of books for the increase of this Library, with the understanding that all books contributed from Rochester and its vicinity shall be returned to that city, for the use of the Bishop and his Clergy, whenever it becomes a See City."

In the same Address the Bishop acknowledges thankfully the provision in the building and endowment of S. Andrew's Church, Rochester, (by Mr. William B. Douglas,) "that it may be claimed for a Cathedral, if ever the Bishop of the Diocese in which it is situated should need it for such a purpose"; so that "it may be turned to good account in case of the erection of the Diocese of Rochester, which is sure to come about before long."*

In 1883 the Bishop acknowledges various gifts to "the Episcopal or Cathedral Library," and much work done by the Rev. Mr. Van Dyck in "sifting and sorting" his store of periodicals and pamphlets for the same.† In 1887 he "has good hopes of seeing soon an efficient force of missionaries for city work daily employed" in the "nominal Cathedral provided by the Rector and Vestry of S. Paul's,"

* Journ. 1882, p. 42.

† Id. 1883, p. 63.

and that this may "awaken such an interest among the Laity as must sooner or later secure a corresponding realization of architectural and ritual dignity." He asks for bequests and endowments, "that the noblest memorials of the faithful departed may be erected in every column and buttress and window of a Cathedral."* A committee on this Address reported in 1888 suggesting the immediate calling together of the Cathedral Chapter (which had met only three times in eight years, and taken no action except to receive the transfer of the See House from its surviving Trustee), "for the drafting of a Constitution and By-Laws, and the election of officers for the control and direction of all missionary work in the See City, and its centralization under the chief Pastor." They also state that the title-deeds of five mission churches are awaiting transfer to the Chapter.†

This is the last allusion to a cathedral which appears in the Journal during the Episcopate of Bishop Coxe. By his Will of May 10, 1888, he requests his wife, to whom all his property is bequeathed, to transfer his "library and books of every sort," except that known as "our family library," to the Chancellor of the Diocese, in trust for the Cathedral Chapter.‡

I have quoted thus fully the Bishop's own words to his Diocese, as showing beyond all question what were his wishes, intentions and plans in regard to the See Episcopate and the Cathedral System, till within a few years of his decease. One can only ask again and in vain why they all bore no fruit in his lifetime.

From the Cathedral I should pass on to the efforts of the Bishop in behalf of Christian education in those last years of the old Diocese. But that work, especially in regard to the College, extended into later years, and may be better noticed then.

I have thus finished the story of the *old* Diocese of Western New York, errors (of which I hope there are few) and omissions (of which I fear there are many) excepted. I wished to add to this Part some mention of the Laymen of Bishop De Lancey's day whom I knew personally, for the most part, as earnest and faithful Churchmen, who not only "seemed to be" but *were* "pillars" in their day and place,

* Journ. 1887, p. 56.

† Journ. 1888, p. 35.

‡ The Will is given in full in "Memorials of American Bishops" in the Library of the De Lancey Divinity School.

though with great differences, perhaps, in social and intellectual standing. But the list extends to such a length that I cannot give even an approach to a *catalogue raisonné* of those men. To those who knew anything of them, and in many cases to their descendants, the following list of names will tell its own story; to others I can only plead that they *must* not be left out of such a record of personal recollections. I give only those who have not been incidentally mentioned already, and who belong to the years before 1865.*

Beginning where the Church was first planted, on the eastern border, there were

Of Utica: Col. John E. Hinman, James Watson Williams, Isaiah Tiffany, Rutger B. Miller, Horatio Seymour, Ziba and Philemon Lyon, David Wager, Thomas Hopper, Thomas H. Hubbard, Edmund A. Graham, Charles S. Wilson, John J. Francis, George R. Perkins, Augustus A. Boyce, Augustine G. Dauby, Daniel G. Thomas, Truman K. Butler.

Of Camden: Artemas Trowbridge.

Of Holland Patent: Pascal C. J. and William W. De Angelis, Samuel Allen, D. Ward Clark, Jarvis Brewster, J. Henry Wetmore.

Of New Hartford: Zedekiah Sanger, Moses T. Eggleston, Spencer S. Eames, John K. Adams, Morgan Butler, James Cunningham.

Of Oriskany: Timothy Babcock.†

Of Rome: Jay Hathaway, George R. Thomas, G. N. Bissell.

Of Waterville: William and Amos O. Osborne, John A. Berrill.

Of Whitestown: S. Newton and Andrew Dexter, Philo White.

Of Hamilton: Charles Mason, Erastus Pearl, Nelson Fairchild.

Of Cazenovia: Charles Stebbins.

Of New Berlin: Horace O. Moss.

Of Oxford: Ethan and John R. Clarke, Henry W. Mygatt.

Of Sherburne: William Cook, Walter Elsbre.

Of Syracuse: Horace and Hamilton White, Amos P. Granger, John J. Peck, Archibald C. Powell, George F. Comstock, Daniel O. Salmon, George J. Gardner.

Of Fayetteville: John Sprague, Hiram Wood, Andrew T. Gilmor, Daniel Burhans.

Of Manlius: Dr. William Taylor, Joshua V. H. Clark, Elijah E. May, Henry C. Van Schaack, Illustrious Remington.

Of Jamesville: Thomas Sherwood.

Of Jordan: Henry Daboll.

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*Some of the most notable Churchmen of the Diocese, therefore, are not named here. And it must not be supposed that I have selected those in the list as specially worthy of record, more than many others not mentioned; only I happen to remember these.

† For many years a faithful and well-known agent for the *Messenger*, and Church *colporteur*.

Of Oswego: Abraham P. Grant, George C. M'Whorter.

Of Pulaski: Andrew Z. M'Carty.

Of Auburn: Stephen A. Goodwin, John H. Chedell, William H. Seward.

Of Aurora: William H. Bogart, Jonathan Richmond.

Of Moravia: Rowland Day.

Of Weedsport: H. A. Weed.

Of Waterloo: William V. I. Mercer, Thomas and Levi Fatzinger, Sterling G. Hadley, Addison T. Knox.

Of Geneva: David Hudson, Gen. Joseph G. Swift, David S. Hall, Peter M. and George N. Dox, Alfred A. Holley, James Simons, S. Hopkins Ver Planck, Peter Richards, Alexander L. Chew, Edgar H. Hurd, Robert C. Nicholas, Dr. Gavin L. Rose.

Of Canandaigua: Charles Seymour, William S. Philpot, Henry K. Sanger, Ralph Chapin, Mark H. Sibley, Chauncey Morse, Alvah Worden, Frederick Bunnell, Orson Benjamin, Henry Howard, John S. Bates, Edward G. Marshall, Charles B. Meek, Ebenezer Hale, William G. Lapham, Charles E. Shepard.

Of Lyons: (See above, p. 143.)

Of Palmyra: George W. Cuyler, Truman Heminway, Martin Butterfield.

Of Sodus: Oren Gaylord, William S. Hayward.

Of Clyde: William S. Stow, J. C. Atkins, Charles Rose.

Of Newark: Fletcher Williams, Joel H. Prescott.

Of Bradford: Edgar and Jesse Munson.

Of Bath: B. F. Young, Henry Brother, William H. Bull.

Of Corning: Thomas A. Johnson, Nelson L. Somers, Seymour F. Denton.

Of Hammondsport: Delos Rose.

Of Hornellsville: Martin Adsit.

Of Catharine: Heber Prince.

Of Watkins: Daniel Beach, Josiah Davis, James MacDonald.

Of Montour Falls: Constant and Charles Cook.

Of Branchport: John N. and Henry Rose.

Of Rochester: Henry E. and Nathaniel T. Rochester, Thomas C. Montgomery, Silas O. Smith, Edward Meigs Smith, Dellon M. Dewey, George H. Mumford, William Pitkin, Vincent Matthews, Samuel G. Andrews, Daniel B. Beach, Andrew J. Brackett, Delos Wentworth, George Arnold, Samuel F. Witherspoon, Seth C. Jones, Alfred Ely.

Of Pittsford: Abraham Vought.

Of Honeoye Falls: George B. M'Bride, Simon Oley.

Of Brockport: Daniel Holmes.

Of Geneseo: Allen Ayrault, Samuel Lewis.

Of Mount Morris: John R. Murray, Charles H. Carroll, Walker M. Hinman.

Of Batavia: David E. Evans, Trumbull Cary, P. L. Tracy, William A. Seaver, Benjamin Pringle, Heman J. Redfield, Gad B. Worthington, Junius A. Smith, D. W. Tomlinson.

Of Le Roy: Elisha Stanley, Joshua Lathrop, D. R. Bacon.

Of Stafford: Richard Radley.

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Of Canaseraga: William M. White.

Of Angelica: Philip Church.

Of Wethersfield Springs: Ormus and Reuben Doolittle.

Of Dunkirk: Truman Coleman.

Of Fredonia: Jonathan Sprague, George Barker, Elijah and William Risley.

Of Jamestown: Robert I. Baker.

Of Westfield: Alpheus Baldwin, Daniel Rockwell, George P. York.

Of Lockport: Nathan Dayton, Henry B. Walbridge, Washington Hunt, Henry and Charles Keep, George H. Boughton, Sullivan Caverno, P. B. Peckham, Peter D. Walter, John H. Buck.

Of Albion: Zephaniah Clark, Sanford E. Church.

Of Tonawanda: G. W. Sherman.

Of Niagara Falls: Peter A. Porter, George W. Holley, Stoughton Pettibone, Daniel J. Townsend.

Of Buffalo: George B. Webster, Russell H. Heywood, William A. Bird, Edward S. Warren, John S. Ganson, Jacob A. Barker, Jerry Radcliffe, Henry Daw, Elijah Ford, DeWitt C. Weed, Charles W. Evans, James M. Smith, James P. White, Julius Movius, John L. Kimberly, George E. Hayes, Milton Wilder, Henry F. Penfield, Samuel G. Cornell, William H. Walker, Elam R. Jewett, Asher P. Nichols.

Not a few of these were, by individual munificence, founders of parishes and builders of churches. Others gave themselves, devotedly and unsparingly, to the work of lay-readers and (in their way) Evangelists, with absolute loyalty to the teaching and discipline of the Church. Many another was the unfailing comfort and "right hand" of his Pastor through all the sunshine and shadow of parish life. Of almost all, and of hundreds more who laboured and prayed with them, it may be truly said that they were faithful in their day and generation.*

I wish I could add the names of even a few of the noble Churchwomen of the Diocese in Bishop De Lancey's day, whose work is not mentioned elsewhere; but that is out of the question.

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* Seven or eight out of the two hundred and forty are still living.

PART FOURTH

THE PRESENT DIOCESE

CHAPTER XLIII

DIOCESAN WORK, 1869–79

THE story of the remaining years of Bishop Coxe's Episcopate must be comparatively brief, and, I fear, unsatisfactory; partly because this book, outline as it is, has already grown to larger dimensions than I intended; partly because this part of it is contemporary history, many of whose actors are living, and some of them more capable than I of writing it; and partly because I was absent from the Diocese for twelve years from 1868, in charge of the Cathedral of Portland, Maine, and so knew little personally of its affairs.

The setting off of the new Diocese left Western New York with 87 Priests and 11 Deacons, 8 Candidates for Orders, 86 Parishes and 9 (unorganized) Missions, 16 of which had no churches, and about 9,600 Communicants.* It reported offerings for the year 1868–9 amounting to $236,585.79, of which $23,185.35 was for Diocesan and $7,398.81 for general objects. The Bishop had made 133 visitations during the year, and confirmed 1,076 persons in 85 parishes and missions, thus covering nearly the whole Diocese. The Episcopate Fund was reduced to $27,200; the "De Lancey Fund" to $2,500, the Permanent Missionary Fund to $11,127; the Divinity School Fund remained at $17,465, besides two scholarships for students of $2,000 each.† Again the Bishop, in his Address of 1869, pleads most earnestly for the support and enlargement of the Church Schools of the Diocese, and the founding of new ones. "The Heathcote School in Buffalo," he says, "has entered on a new and enlarged career; a number of zealous men have purchased a proper house for

* Estimating for a few not reported in the Journal of 1869.

† For all these statistics see the appendices to the Journal of 1869.

it, and purpose to obtain an act of incorporation, and make it a perpetual blessing to our See city." The enlarged plans of De Veaux College have been blessed with complete success. The "Jane Grey School" at Mount Morris is in a very prosperous condition, but ought to be enlarged and well endowed. The Cary School is revived and prospering, and admits girls as day-pupils, an experiment which the Bishop regards with evident (but not unhopeful) anxiety. He asks for a foundation on which he may place orphan girls and the daughters of the clergy, for free education, and which can take other girls at a "reasonable compensation;" for means to show what he would do "for the liberal education of that sex, which the theorists of our age are trying to degrade to the low level of men citizens; from which they would remove the glory and crown of womanhood." It is sad to think how little—if anything—has ever been done in the Diocese in response to the Bishop's earnest words, and how little remains now even of the work of Christian training which was going on then.

Hobart College had lost its brilliant—but, as it proved, unbalanced—young President* before he had fairly begun his work, and the Rev. Dr. Rankine had reluctantly given up the charge of the Training School to fill this more important place, which he did, and most efficiently, for two years only, then returning to his former duty. He was succeeded by Dr. Maunsell Van Rensselaer (1871–6), Dr. (afterwards Bishop) William Stevens Perry (for six months only, 1876), and Dr. Robert Graham Hinsdale (1876–83), each of whom did a good work for the College in his time; under the latter especially there was a notable advance in scholarship and discipline. The Bishop says in his Address of 1870 that "it remains, as heretofore, the all-important and common concern of every man, woman and child in the Diocese; there is no interest of the Church in Western New York that must not suffer if it languishes; life and vigour and general improvement will be the result of its competent endowment and support." At his suggestion the Bishops of Western and Central New York and the President of the College had been made a Committee to endeavour to increase the endowment to $500,000. A very considerable sum—about $50,000, as nearly as I can find, was raised

* The Rev. James Kent Stone, D.D., elected July 24, 1868, resigned Aug. 5, 1869. He was received into the Roman Church, Dec. 8, 1869.

at this time, mostly from Western New York, and this effort largely took the place of the plan proposed for the increase of the Episcopate Fund, so that in point of fact the Bishop sacrificed that interest of the Diocese as well as his own personal advantage to what he deemed the more important needs of the College.* In Central New York, on the other hand, the Episcopate Fund was largely increased, and but a small amount, comparatively, given to the College, although Bishop Huntington had made a strong appeal to his Diocese in its behalf in a joint letter with Bishop Coxe, in which it is urged that the College belongs as much to the whole State as to Western New York, and has also special claims upon the Churchmen of Central New York.

In the *Gospel Messenger* of 1871 (pp. 65, 73, 93, 113) will be found four letters of great interest from the venerable Thomas D. Burrall of Geneva, an early and lifelong Trustee of the College, from whom I have given on p. 55 above an account of its founding by Bishop Hobart. In these letters Mr. Burrall reviews at some length the whole history of the College in its relations to Trinity Church, New York, and the Society for the Promotion of Religion and Learning; and it was, apparently, on the facts there given that Bishop Coxe based his earnest and long-continued appeal to those Corporations for a large increase of the scanty aid which they had for many years bestowed. In his Address of 1872 he says that an important negotiation with the S. P. R. L. in behalf of the College is pending, with reason to expect favourable results. In 1873 the Society has increased its grant, but not to the extent expected. He is not without hopes that Trinity Church will complete her original purpose of giving the income of $100,000, in place of the half of that sum which the necessities of the College had compelled Bishop De Lancey to accept for the time being. But these efforts, protracted through several years, all came to nothing in the end, for the reason, apparently, that the S. P. R. L., under the leadership of Bishop Horatio Potter, had practically substituted S. Stephen's College as its beneficiary for the work for which Hobart had been founded, and which up to this time at least it had earnestly endeavoured to do. Bishop Coxe claimed that the Society was founded for the Promotion of Religion and Learning in the *State* of New York, and that each Diocese of that State

* See statement in *Gosp. Mess.* XLV. 126. (Aug. 3, 1871.)

CHURCH HOME, ROCHESTER, N. Y.

had an equal right to its benefactions. This claim the Society repudiated, and has maintained its ground to this day, whether rightly or wrongly I am in no position to determine; but, so far as I have been able to find, its managers have never answered in any way the statement and argument of Mr. Burrall in the letters referred to. In fact, their communications to the Trustees of that time simply decline to discuss the subject at all. The College still receives from the S. P. R. L. $1,200 a year as the income of certain scholarships founded in its early years, and from Trinity Church the $3,000 a year accepted by Bishop De Lancey in 1851–2. In the meantime its endowments from all sources, chiefly individual munificence, and including its buildings, library and grounds, have increased to about $750,000, of which two-thirds is in funds producing income.*

The new Church Home opened in Rochester, Nov. 10, 1869, and built mainly by two munificent Churchmen of that city, George R. Clarke and George H. Mumford, at a cost of $20,000, was a long step in advance in the Christian work of the Diocese. But a more important one still was the completion and consecration in May, 1870, of S. Peter's Church, the memorial of Bishop De Lancey in Geneva, and the fruition of Dr. Rankine's patient labours for five years. Its cost, about $40,000, had been given by more than five thousand persons, mostly of the old Diocese of Western New York, but included some large gifts from beyond its borders. Four Bishops (Coxe, Huntington, Neely and Bissell) and fifty-seven Priests and Deacons were present at the consecration. Services were continued for several days, and sermons and addresses, mostly memorial, given by Bishops Coxe and Bissell, and Drs. Haight, Shelton, Bolles, Jackson, Ayrault, Rankine and Van Ingen. The beautiful church, no unworthy monument of the great and good Bishop, became under Dr. Rankine the centre of a large and beneficent parochial work. The noble detached tower and spire—equalled in architectural effect by very few in this country—with the chime of ten bells, were added some years later; in 1902, under the present Rector, Dr. John Brewster Hubbs, a Parish House was built and endowed in memory of Dr. Rankine by his family, at a cost of $30,000, and a Rectory will in

* A brief statement of the claim of the Diocese and the College on the S. P. R. L. will be found in the Report of the Committee of the Council of 1870 (Drs. Van Rensselaer and Perry, and Judge Johnson) in the Journal, p. 64.

due time complete the group of buildings. By the conditions of its erection the church is perpetually free, and the property of the Diocese.

The system of Diocesan Missions built up with such pains by Bishop De Lancey through thirty years, called now (1869) for new efforts to maintain and enlarge its work. Of the 86 organized Parishes in the Diocese, 36 were in charge of clergymen receiving missionary stipends. The offerings for this purpose in the first year after the division amounted to $3,625.86, to which the remaining half of the Permanent Missionary Fund added $666.77. Ten years earlier, the old diocese, with only a thousand more communicants, had given $6,375.85. There was an evident decline in interest in the work, due in part, no doubt, to what might be called a want of elasticity in the adjustment of its details. Every missionary parish which had the *full* services of a clergyman received, for him, $125.00 a year; if it had *half* his duty, $62.50; no more, no less. This inflexible rule had been in force from Bishop Hobart's time (see p. 59 *supra*), and it was the one great mistake of Bishop De Lancey's Episcopate, as it seems to me, that it remained unchanged. In his last years his earnest Pastorals in behalf of Diocesan Missions were read in the churches, but not enforced by the clergy nor answered by the people in any large proportion, and, in some cases, avowedly for that reason.*

In 1869 Bishop Coxe suggested two important changes, the creation of a Missionary Board distinct from the Standing Committee, and the adoption of a "pledge" system for diocesan missionary offerings. Both of these were adopted the next year, (as they had been already in Central New York,) and resulted in a great increase of interest as shown by the contributions reported in 1871, $6,243, a gain of over 70 per cent. One obvious advantage was that the new Missionary Board (of eight clergymen and eight laymen), represented all parts of the Diocese, instead of being, like the Standing Committee, mostly in Buffalo. They "substitute for the old plan of a uniform stipend, a special consideration and specific appropriation for the individual field," and suggest giving extraordinary aid where a church is building. In 1871 they report the offerings as $6,243; in 1872, $6,058; in 1873, $5,403; in 1874, $5,624; in 1875, $5,277;

* As Bishop Neely, when Rector of Christ Church, Rochester, had the boldness to say to Bishop De Lancey himself.

in 1876, $5,894; the last three years showing a loss of $909, or about $300 a year. The Missionaries of 1876 are 30 instead of 23 in 1870, the stations 48 instead of 36. At this time the Missionary Board modified their working plan materially, by asking the Missionary Parishes to give *all* their offerings for clerical support directly to the Board, receiving them back with the addition of the stipend; in other words the Diocese, as represented by the Board, undertook the whole support of the Parish Priest, receiving towards that object its whole income aside from contingent expenses. The plan was certainly based on sound principles, and in their next year's Report (1877) the Board say that "its practical working has demonstrated its value and efficiency; the engagements of the Parishes, with few exceptions, have been fully met, and the missionary clergy have been regularly and promptly paid."* The stations however are reduced to 26, and the Missionaries to 22, and there is a falling off of one-third in the offerings from *self-supporting* parishes. The next year they are $400 less, and "it is painfully evident that a continued lack of interest in the missionary work obtains among many of the clergy and laity."† In 1879 they report only nine Missionaries continuing in service, as they cannot fill vacancies "in view of a continually overdrawn treasury," and think that "new plans and methods are demanded to secure increased efficiency and general interest." They therefore recommend the system of Rural Deaneries adopted with good results in Central New York. A special Committee of the Council, of which the Rev. John G. Webster was chairman, reported that this plan would meet the wishes of a large portion of the Diocese, and after an earnest debate occupying most of the day's session, a Canon embodying it was adopted by a vote of 36 to 4 of the clergy and 24 to 10 of the Parishes.†

By this plan the Diocese was divided into the Deaneries of Buffalo, Lockport, Batavia, Rochester and Geneva, each one averaging three counties, and in each a Convocation of the resident clergy and one layman from each parish, with a Dean appointed by the Bishop on the nomination of the Convocation, and a Secretary. The Bishop, the Deans, and a layman from each Convocation, constituted the Diocesan Missionary Board, which was to assess each Deanery for

* Journ. 1877, p. 98. † Id. 1878, p. 69.

† Journ. 1879, pp. 35–9, 92; *Our Church Work*, II. 166. (Sept., 1879.)

its share of missionary offerings, and assign its proportion of receipts to be expended under the direction of its Convocation. Times of meetings (which were generally quarterly), by-laws and other details of work were left to the Convocations. The effect of this plan was, not immediately, but gradually, to infuse new life into the missions of the Diocese. There was no considerable increase of offerings for several years, but a very decided increase of personal interest in the work was evident in the regular meetings of the Convocations and the occasional visits of the Deans to the Missions. In 1881 the Deaneries were reduced to four, that of Lockport being consolidated with Buffalo and Batavia, and in this form the system remained, and, as it seems to me, with excellent results, for fifteen years more.

I find in the Journal of 1872 (p. 76) a communication furnished by the Bishop but not apparently written by him, pleading eloquently for the removal of limitations on the appropriations to beneficiaries of the Christmas Fund, especially clergymen, whose maximum allowance at that time, and for ten years later, was $250. The writer points out the fact that the cost of living had doubled since the limit was fixed, and asks "if it is a just or righteous policy to leave the sick and the aged to struggle with unhappy poverty in order that we may lay up a considerable portion of the alms of the Church contributed for their relief in a fund called *permanent* for the support of generations yet unborn. Is our Church growing or decaying? Do we believe that in the next, or in any coming age, she will be less able to support her ministering servants than she is today?" And so on. In 1882 the limit was increased to $300 a year, at which it still remains. The Trustees reported to the Council of 1903 offerings from 71 out of 125 parishes amounting to $1,151.34, almost exactly five cents for each communicant in the Diocese; an accumulated fund of $26,587; and $2,650, being the entire income from offerings and investments, disbursed to 16 annuitants, (averaging $160.63,) most of whom were the widows of clergymen. During the last year a considerable additional fund, $13,750, to be kept separately, and for the benefit of clergymen only, has been received from a bequest of the widow of the late Rev. Dr. Van Bokkelen. And to this it may be added that the Council of 1901 adopted unanimously a canon providing a "Retiring Pension" of $400 for every clergyman of 65 years, and 25 of active service in the Diocese, desiring to withdraw

CHURCH HOME, GENEVA

from active duty in the ministry. So that the Diocese has practically a fair provision for the last days of its clergy, notwithstanding its discreditably insignificant offerings in that behalf.

At the Council of 1873, (held for the first time in the beautiful village of Bath, in the "Southern Tier,") a committee of clergymen and laymen appointed the previous year "to recommend, with the Bishop's approval, a Hymnal with Tunes, and a pointing of the Canticles and Psalter for this Diocese," unanimously report in favour of those edited by the Rev. Dr. Tucker; which result the Bishop "cordially accepts," reserving, however, "the privilege of commending any good work of the kind" desired by parishes "in which other views prevail." A resolution adopted at the same time requested the Bishop to appoint a clergyman skilled in ecclesiastical music, as "Precentor of the Diocese," to visit the parishes at the request of their Rectors, to train choirs and children in Church music, and to take charge of the music at Conventions. The Bishop appointed the Rev. Charles J. Machin, then of Olean, who had done some good work in training children and choirs in Buffalo, and did afterwards, I believe, in Rochester. But he left the Diocese two years later, and no further effort seems to have been made in this direction.

At the same Council was presented a report of much interest on Sunday School work, prepared mainly by the Rev. George S. Baker, then curate in S. Luke's Church, Rochester. It discusses various difficulties,—in obtaining efficient teachers, in securing regular attendance, in keeping on the older scholars, in bringing the children to church,—and suggests methods to overcome these obstacles, concluding with strong commendation of the plan of instruction and service adopted by Dr. (afterwards Bishop) Perry in Geneva, *i. e.*, a short afternoon instruction followed by a choral evensong and catechising in church, a system kept up with excellent results there, and I think in a few other parishes, to this day. These reports on Sunday Schools have been continued, year after year, and are often, like this one, very able and interesting. But I find nothing in them all to show how far the difficulties and imperfections have been obviated so as to make our Sunday Schools generally more efficient.

I have already alluded (Ch. XLII. above) to the Bishop's desire to make the "Episcopal Library," mainly by his own gift, a trust for the benefit of the Clergy generally as well as of his own successors in

office. At the Council of 1875 a Committee on "An Episcopal Library" report that the Bishop has been able to extend its usefulness by the loan of books to a number of the Clergy, and suggest the appointment of a Librarian and an appropriation for binding. The next year further use of the Library by the Clergy is reported, and a catalogue of the books was *ordered* to be printed in the Journal for the information of those desiring to use it. In 1877 the Committee highly approve the *recommendation* to print and distribute the Catalogue; and this is the last we hear of it or of the Library except from the Bishop himself in 1879 and 1882, and in his final bequest of it to the Diocese, as already noted.*

The Council of 1876 adopted the following resolution, the outcome of an able report on a Permanent Diaconate suggested by the Bishop's Address:

"That it is desirable that the Order of Deacons should be restored to its primitive offices, by the ordination of duly qualified men, such as are now selected as lay readers, to minister in strict accordance with the promises of the Ordinal; provided that the offices of a Deacon thus restored should in no respect interfere with the customary use of the Diaconate as a preparatory and probationary degree in the said Ministry."

The Bishop carried this resolution into effect in a number of instances in succeeding years, and in some, at least, with most useful results. I cannot give, as I should be glad to, the names of all those thus ordered by him; but I must mention two in Buffalo, Cyrus P. Lee and Thomas Dennis, both Wardens of their respective Parishes and men of the highest personal character, who, though advanced in years, and occupied in important secular business, were able to give themselves freely, devotedly and efficiently to a true Deacon's work, for the short time during which they were spared to the Church on earth.

This same year, in connection with a revision of the Constitution and Canons then beginning, the Bishop has some remarks on "a Diocesan Name," which I cannot help quoting in addition to all that has been said on that subject:

"The Church at large is actually disfigured by its uncatholic nomenclature. A 'chart of the winds' is hardly more complicated by

* See above, Chapter XLII. p. 294.

minute reference to the points of the compass than our list of Dioceses is likely to become if this absurdity is to be carried much further. As the mischief began with the compound-adjective style of 'Western New York,' I wish the reform might also be started here. But I should not venture the suggestion, had I not a useful end in view. The time is sure to come when Rochester must be made the See of a new Diocese. Our existing Diocese, like Sodor and Man, might well be designated 'the Diocese of Buffalo and Rochester,' and were it so, I might, if it were thought best, take steps immediately for giving one of the churches in Rochester the character of a Cathedral. From this, as a centre, the future Diocese would be the more readily developed."*

But I find no action of the Council, then or later, on this suggestion of the Bishop. Such action was proposed before and at the Special Council of 1896 for the election of a Bishop, but failed to obtain the necessary two-thirds vote for its consideration.

In the following year (1877) an earnest effort to increase the Episcopate Fund was begun by one of its Trustees, Mr. William M. White. It did not bear much fruit till some years later (I can hardly say *much* fruit even then), and I mention it to quote a few words from the Bishop commending the effort.

"I ask rich men to unite in considerable contributions to this fund, and to give in advance of their wills and testaments what they may be happy to disburse as their own executors. It is a graceful and comprehensive form of liberality; a recognition of the value of that Apostolic office which the Lord has set in the Church; a bounty to the whole Diocese, and a great relief to poor parishes and missionary stations which ought not to bear any large proportion of the expenses of an Episcopate in a wealthy Diocese.

"It has always appeared to me that an American Bishop should live very simply, but yet with a moderate dignity and with freedom from monetary cares. I could not conscientiously accept more than my Diocese now affords me as my stipend, because that would be out of proportion with what it gives to other instruments of Church work. If the Diocese wishes me to live on a smaller income I will do so cheerfully; but in that case I must remove to some quiet village where nothing will be expected of me beyond what comports with a decent retirement. I have often thought that what is paid to the Judges of our higher Courts of Law supplies a fair standard of what a Bishop must need for a respectable maintenance. Every clergyman should be supported on a scale graduated by some similar parallel. . . I

* Journ. 1876, p. 55.

need not say how wicked it is to reduce the Ministers of Christ to a pittance inconsistent with honest and respectable living. I conjure every Churchman in the Diocese to consider himself responsible, in some degree, when a due and decent support is not punctually and cheerfully supplied to the man of God, who ministers in things not perishable, but spiritual and eternal, of magnitude unspeakable."*

* Journ. 1877, p. 69.

S. JOHN'S CHURCH, CANANDAIGUA, N. Y.
Consecrated 1887

CHAPTER XLIV

PAROCHIAL WORK, SCHOOLS AND CHARITIES, 1869–79

HE general work and growth of the Diocese during the ten years following the setting off of Central New York is indicated more by new parishes and missions, the building of new churches, and the founding of new charities, than by any numerical increase. In fact, the general statistics of the Diocese in 1879 hardly vary from those of 1869, except in the addition of some 3,000, or 25 per cent., to the number of communicants, and 2,000, about the same proportion, to that of Sunday scholars. The offerings are about the same on the whole; less for diocesan, more for general objects. The Episcopate Fund has added $1,600 to its $27,000, the Permanent Missionary Fund is $17,895 instead of $11,127, the Divinity School Fund $21,217 instead of $17,465, the Christmas Fund $10,900 instead of $6,500.

From the Reports there would seem to be no more parishes and missions in 1879 than ten years before, but that is probably owing to a more careful weeding out of nominal missions which had been given up long ago. In Buffalo the new parish of S. Mary's-on-the-Hill had organized and begun its first church building; that of the Ascension, under the able and devoted leadership of John M. Henderson (continued for twenty-four years till his death in 1885) had built a new and permanent church of stone at a cost of $40,000; All Saints was just founded; Christ Church, under Orlando Witherspoon, had built its fine chapel on Delaware Avenue, now inherited by Trinity Church; and the Rev. Charles H. Smith had begun, with his Rectorship of S. James (from 1876), the splendid work of planting missions and building churches which made him within a few years virtually the Dean of the whole "East side" of Buffalo, as he still is. Missions, begun at Tonawanda by the Rev. George C. Pennell of Buffalo; at East Aurora by David A. Bonnar; in Chautauqua county by Francis Granger; at Randolph by Levi W. Norton, then of Jamestown; at Salamanca, where a church was built with great effort under the untiring labours of Pascal P. Kidder; at Attica by J. H. Waterbury; in Livingston county by the veteran missionary Fortune C. Brown of

Avon ; at Livonia by George S. Teller of Geneseo ; at Middleport by George W. Southwell ; at Oakfield by James R. Coe from his remarkably successful headship of the Cary School ; in Schuyler county by Duncan C. Mann ; at Dresden and Dundee by Timothy F. Wardwell ; and at South Phelps and other places near Geneva (some of them in the Diocese of Central New York) by Hobart students under Dr. Rankine and Dr. Van Rensselaer ; all these had taken root, and—sometimes after long and patient waiting—were showing some substantial growth. In Rochester, S. Luke's Church had founded the mission of the Epiphany, and S. Paul's that of S. James, and each had built a church for those now strong parishes ; and S. Clement's, an offshoot of Christ Church founded mainly by the late William B. Douglas, had after much tribulation blossomed out into S. Andrew's, which soon, under the energetic pastoral work of Algernon S. Crapsey, became one of the largest and most active churches in that city. The Mission church of the Good Shepherd, also founded by S. Luke's, and that of S. John by S. Paul's, did a good work for a time, but were eventually absorbed by the neighbouring parishes.

In a number of the older country parishes—among them Niagara Falls, Le Roy, Bath, Palmyra, Pittsford, Hammondsport, and Canandaigua—new churches were built at considerable cost (most of them from thirty to fifty thousand dollars each) and of excellent architectural character, equal in this respect to any in the Diocese. I have already noted the still greater work of the Memorial Church in Geneva. A great deal of church building, and what might be called restoration, in the smaller country parishes, belongs to this period.

A still greater advance in the real work of the Diocese may be found in the fact that each of its three chief centres, Buffalo, Rochester and Geneva, had now its Church Home, though the latter was not fully planted till several years later, under the Rev. Henry W. Nelson, Jr., who began in 1877 his most faithful and fruitful pastorate, the longest which even Trinity Church ever had, and carrying on to its full development the remarkable pastoral work begun in that parish by Bishop Bissell and continued by Bishop Perry. The Buffalo Church Charity Foundation reported as early as 1873 a property of $60,000, and both its means and its charities increased steadily each year from that time. Many of the little children that it has rescued from destitution have gone on through De Veaux College, through

Hobart College, through the General Theological Seminary into the Priesthood, repaying abundantly in the end all that the Church has done for them. The same may be said of the Church Home of Rochester; that of Geneva has not attained yet to a children's department, but instead has maintained a well-managed and most useful Hospital. A Sunday service for deaf-mutes was established in 1874 in Christ Church, Rochester, the beginning of a work which has grown into larger dimensions as a recognized institution of the Diocese.

The Bishop spent a great deal of time and labour through all these and later years in an effort which, so far as I can find, originated with him, to develope the Foundation of Judge De Veaux "for Orphan and Destitute Children" into a great Diocesan School. Dr. Van Rensselaer, under whom this plan was begun, was succeeded in 1869 by Mr. (the next year Rev.) George Herbert Patterson, who during eleven years did a great and most useful work of Christian training for the boys now largely increased in number by the admission of "term pupils" in addition to the beneficiaries, or "foundationers" under Judge De Veaux's bequest. This addition was intended to be, and for much of the time was, not only a means of extending the benefits of the School, but of adding largely to its income from the fees for the board and tuition of term-pupils. The instruction and household life were modelled on those of the best English Schools, with the addition of an admirable system of military discipline, and the whole effect of the change upon the boys of the Foundation was certainly most beneficial.

This enlargement of the original plan of the College involved necessarily a considerable addition to its cost of maintenance; not merely in current expenses, but in permanent improvements in buildings and furnishings. The Bishop, and the Trustees under his leadership, felt certain that the large sums expended in this way would be eventually if not immediately repaid by the success of the term-pupil department. It seems reasonably certain that this would have been the case, had the measure received the hearty support of the Diocese as a whole. But it did not. Some of the Trustees themselves, and some others outside of their number, were opposed to the plan from the first, believing it to be in contravention of the conditions of the bequest; but this theoretical objection would probably have had little weight if the term-pupil department had sustained in sufficient degree

the large outlay which it demanded,—an outlay which, it is only just to say, was greatly increased by the imperfect construction and consequent bad condition of the original buildings. It is very difficult now to judge fairly how far the Bishop and the Trustees were at fault in their altogether too sanguine expectations and the expenditures based upon them ; but the fact remains that within ten years (1869–79), with an average of only fifty term-pupils, the income-producing endowment had been reduced from $142,000 to $105,000, with the result of a wide-spread distrust of the financial management, finding expression in acrimonious and not always intelligent discussions of the annual reports in the Council of the Diocese, and in ineffectual efforts to bring about a change in the policy or the personnel of the Trustees. Under all these difficulties Mr. Patterson resigned in 1880, and his successor, Mr. Wilfred H. Munro, carried on the work for eight years, at a greatly reduced rate of expenditure, but with only from ten to sixteen foundationers during all this time. Thus far, certainly, the great purpose of the founder appeared to have been very imperfectly fulfilled. The further history of the work may be left to a later chapter.*

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* The Bishop says, "We have adopted a policy which may yet bring into the fullest effect all the ideas of Judge De Veaux, through instrumentalities not suggested by him, but freely permitted by the terms of his bequest, and by the directions given to his Trustees. Every year is giving the School a higher character; and such abilities as I possess are largely concentrated upon the further development of its educational advantages. Let me add that in every step we have been guided by legal learning and experience; and, while patiently enduring much mistaken criticism, we have been sustained by the high sense of doing our best to carry out the noble plans of the Founder, so as to make his 'College' not unworthy of his name, and so as to realize his grand purpose of rendering it the mother of valuable citizens to the State, and of enlightened and pious sons to this Church, of which, in his own words, he has made it a 'dependency.' Let us remember that he prescribed no mechanical and detailed conditions. He did not tie our hands, by impracticable and minute instructions, to a visionary and delusive scheme which nothing but inexperience and fatuity would suggest. But he left all this to be worked out by the wisdom of the Diocese, under a few precise but liberal instructions, invoking for his idea precisely such 'fostering care and protection' as we have conscientiously and laboriously devoted to our task." Journ. 1871, p. 46.

From the views thus expressed Bishop Coxe never swerved to the day of his death.

CHURCH HOME ORPHANAGE, BUFFALO
1894

Another work of Christian education dear to the Bishop's heart, and for a time very successful, was the "Jane Grey School" for girls at Mount Morris, founded in 1867 by the Rev. Thomas L. Franklin, Rector of the Parish, but named by the Bishop himself after "one of the loveliest of her sex, and one of the most accomplished of Christian women," who was also, in his estimation, not only "an illustrious sufferer, but a Confessor, if not a Martyr." Dr. Franklin was succeeded in 1871 by the Rev. Libertus Van Bokkelen, D.D., a former pupil of Dr. Muhlenberg at Flushing, who had been very efficient in similar work in Maryland, and who for three years gave himself earnestly and successfully to build up the school. In 1873 a Committee of the Council appointed at the Bishop's suggestion reported that the school had a property worth $17,000, in buildings and grounds ample for their purpose, with a mortgage debt of $6,000; and a Committee was appointed to endeavour to secure the property to the Diocese. The Committee reported next year that *they* had accomplished nothing, but that the Bishop himself had secured the property by assuming and partly paying the debt, some friends in and out of the Diocese enabling him to meet the first payment of $2,500. A large-hearted Churchman of Lyons, Mr. D. W. Parshall, then held the mortgage for several years; but in the financial distresses following, from 1876 to 1879, the enterprise seems to have been given up, in spite of a large bounty from the State.*

The Cary School at Oakfield, on the other hand, seems to have done well all these years, under the Rev. James R. Coe till his lamented death in 1874, and later under the Rev. Charles H. Kellogg, and the Rev. Henry M. Brown; reporting most of the time from one hundred and eighty to two hundred pupils, boys and girls, (the former mostly and the latter wholly day-scholars,) trained as well as taught in the Church's ways.

During all this time a small number of Parish Schools were kept up in the Diocese, and in all of them a good work was done in its time; but one after another seems to have succumbed sooner or later to the irresistible pressure of the State system of Public Schools, made irresistible, however, only by the lamentable indifference of Church people in regard to the Christian training of their children.

In two important respects the Bishop's earnest counsels to his clergy

* Reported by the Committee of 1874 as $10,000. (Journ. 1874, p. 23.)

and laity, and not less his own example of life, brought about in course of time a change for the better in the parochial work of the Diocese which must have gladdened his heart. Coming back to Western New York in 1880 from a thirteen years' absence in New England, I was struck first of all by the fact that the country parishes were giving a far better support to their clergy and to all Church work than they had ever done in Bishop De Lancey's day. They had of course increased considerably in numbers and wealth, some of them more in wealth than in numbers; but they were for the most part doing much more in proportion to their means and ways of living,—so far as one could judge from appearances,—than they had been used to. I cannot but think that the Bishop's constant exhortations to a higher standard of Christian living had much to do with this. Let me quote some of them from his Annual Addresses.

In 1869 :—" Brethren of the Laity, the matter of clerical support is becoming a very serious one. How can I invite able and eminent divines into my Diocese, how can we retain those already with us, while the present utterly insufficient standard of stipends is continued in spite of their diminished nominal value? Again I ask, Are your parishes furnished with parsonages? Do you insure the life of your Rector? Do you liberally share with him your increase? When God gives you unexpected gains, or what are called windfalls, do you ever think of honouring the Giver by offering a portion thereof to His Ambassadors? What dishonour is done to God by the neglect of His Ministers! Many of the Clergy are bidden to 'make bricks without straw'; they are expected to preach instructive sermons without books to teach them, without any means of providing themselves with the knowledge which the Priest's lips are to keep. Alas! many of our Clergy cannot educate their children! Let no one who makes a light thing of such a fact, in his own parish, forget that God makes it a very weighty matter, and will visit it, heavily, on everyone who is responsible for it; while He will not fail to reward those who are bountiful to His servants. Such are his threats and promises, and let those who have been smitten with losses and disappointments and unaccountable mishaps ask themselves whether they have not perchance 'robbed God in tithes and offerings.'"

In 1871 :—" I desire to fortify my Diocese with clergymen of ability and efficiency. . . This is what might be effected if only the Laity would resolve to raise the requisite support for their Pastors. What is meant by support, they can easily understand from their own experiences; by observing what are the salaries of clerks and book-keepers, or even the wages of day-labourers. Do you wish your

spiritual teachers, the guides and examples of your children, to starve on less than is given to persons in these humbler situations? . . . There are, thank God, signs of improvement in this matter in divers places. Less than $1,000 and a parsonage is no longer considered a salary for any competent Pastor. If there be self-denying men who will consent to labour for less, let the difference be reckoned as *their* subscription to the parochial funds; and let the Laity fairly note how such subscriptions compare with their own."

In 1872:—"With you it rests to make your several parishes flourish. In many places the work could be nobly sustained if the Laity would devote to the Divine offices of the Church of God, the time, the thought, the energies and the money which they lavish on political clubs, on social unions, lodges and fraternities. Such institutions may be good in themselves, but they are 'of the earth, earthy'; they are incapable of supplying the spiritual and moral necessities of man; and they are made positively bad when they take the place in men's minds and affections, of that Society of which the Son of God is the Founder, and which it is every man's highest interest to promote, whether as respects the rewards of this life or of those which we seek in the solemn issues of eternity."

In 1874:—"Large colonies of our people live abroad; they derive their incomes from America, and lavish them in Europe, if not luxuriously, yet with large indulgence of 'the lust of the eye and the pride of life.' And I hold it a great abuse, when the treasures God has given to any steward are thus withdrawn from the support and encouragement of those institutions of religion and learning on which the future of his country must depend. I ask my reverend brethren to remind affluent persons going abroad of their increased obligations to all good works at home; to their parishes, to our Missionary Boards, and to every worthy object for which our over-taxed Episcopate is forced to plead and struggle so often in vain. I know of some beautiful exceptions to the evil of which I complain; some Christians, committing themselves to perilous voyages and long absences, set aside conscientiously God's portion of their income, and provide for its regular distribution."

In 1876:—"To the mere man of the market, were he only here, I would say, pointing to you, my brethren of the Clergy, 'Behold your greatest benefactors.' To say nothing of things unseen, which alone are eternal, I remind you that the things temporal derive all their worth from the lives and exertions of these Priests of God. Without them society has no foundation, civilization no corner-stone. Let the church-bells cease to ring, let spires and temples fall, and the voice of prayer and praise no longer sound; let there be no Sundays, no Christmas, no Easter, through all the dull year of unbelief; let there be no christenings and no training of children in the Creed, the Lord's Prayer and the Ten Commandments; no conscience

awakened, no moral duties enforced ; no tongues to exhort, none to teach the love and fear of the Lord ; no plea for the Cross, no promise of Resurrection ; no blessing for the bride, no solemn burial for the dead, no hope of the life everlasting ; let all these things cease from among us, as they must when there are no more reverend Pastors to carry on these works in the name of the Lord ; I ask you, what sort of a land would this be?"

I have already quoted (p.307 *supra*) from the Address of 1877. In 1878 the Bishop enforces another lesson.

"A year of continued commercial and financial embarrassments, extending through the country and even through the world, has naturally been felt in all our diocesan interests. Yet it is my conviction that we magnify this source of difficulties unreasonably, when we ascribe to it our feeble contributions to the work of Christ and His Church. In many years you have made wealth rapidly, and thousands among us have become affluent, as if by the magic of those purses and lamps of fortune of which we read in Oriental fables. In those days did we give commensurately? I fear not. We feel poor only because we are not rapidly accumulating ; but few of us are without that kind of abundance which would be counted wealth in many countries, and all of us could give more by a little self-denial."

Another advance apparent everywhere in the Diocese during this period was in the frequency of public services, and especially of celebrations of the Holy Communion, and the increased care and reverence in the worship of God on the part of Clergy and Laity. Here too the Church was moving in a drift, so to speak, of the whole country, even of Protestantism outside our borders, towards a better sense of these things ; but the gain was more marked here than in many other Dioceses, and was due largely, I cannot doubt, to the teaching and example of the Bishop. The truth is that Bishop Coxe, though born a Presbyterian, was nevertheless a born Catholic, and a born Ritualist, in the true sense of those terms, as well as a born Poet ; and he could not have been the author of the *Christian Ballads* if he had not been a Catholic and a Ritualist. His deep-set prejudice—for it was, in part, a prejudice as well as a principle—against everything which seemed to him the outcome of Romanist error, often held him back from the expression of his inmost thought ; but the thought was there all the same, and sooner or later would show its true self in word and act. We may see instances of this later ; I only speak of it now to show how his instinctive sense of deep

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reverence as the foundation of all true worship made itself felt in counsel and example to Clergy and Laity alike. Repeatedly (as in his Address of 1875) he urges upon every Parish Priest to institute the weekly Eucharist in his church, so that at least those can come who desire it. "The people will never comprehend the true nature of worship," he says. "till we sanctify every Lord's Day by the Lord's Supper"; nor till we do this "according to the primitive example, can we claim to be a Scriptural Church. Think of these words, 'As *often* as ye eat this Bread.' How *often* did the Apostle mean? There is but one answer; . . it was at least on every first day of the week." The first subject he assigned (in 1866) for a Convocation essay and discussion was "The Devout and Reverent Celebration of the Holy Communion." I was hardly surprised when some years later I found a much nearer approach to such a celebration prevalent in the Diocese, than I had ever seen before.

I should like to quote also in this connection his counsels on regular and systematic Catechising,—on the long and timely preparation of classes for Confirmation, instead of gathering them up hurriedly on the approach of a visitation,—on the reverent care of the departed, and the keeping of Christian Burials free from the prevalent folly and extravagance of the fashions of the day,—and other such matters belonging to pastoral work. But I fear this chapter is already too long.

CHAPTER XLV

BISHOP COXE AND CHRISTIAN UNITY

UCH account of Bishop Coxe's Episcopate as I can give here is concerned chiefly, of course, with his work in the Diocese, and does not attempt to be in any sense his biography. But even to understand that work, we must know something of what he was constantly doing for the Church and the world beyond all diocesan limits.

First of all are the hopes and the efforts which began with his early life, and ended only with his death, for the restoration of Christian Unity,—abroad and at home, on the Catholic and the Protestant side alike. It is hardly too much to say that this desire for Christian Union *in unity* was the passion of his life. See it first of all on every page of his *Christian Ballads*, and his earlier and less widely known verses in *Halloween*, written when he was from twelve to twenty years old, many of them, strange to say, in a summer spent in Western New York, and almost under the shadow of the old church and rectory which enshrined Bishop Hobart's name and memory.

> "O ye baptized, and cross'd beside,
> Ye soldiers of the Crucified,
> That stand in phalanx deep and broad,
> The one Church Catholic of God!
> Know ye full well, that every day
> With you, the old Apostles pray;
> With you, as if on earth they stood,
> The Prophets' goodly brotherhood
> Are praising God; and with them bright
> The Martyrs' noble host in light."*

And again, of the Easter Feast when

> "All the earth is gay and bright
> Risen with the Lord to light;"
>
> * *
>
> "A thousand vintages today
> The dear Redeemer's blood display,
> From Samos' isle of ruddy vines,

* Halloween (Ed. 1845), p. 36.

To where the Finland chalice shines;
And where the Hindu hand hath crush'd
The grape that in the jungle blush'd;
Or where the Huron's cluster wild
Is on the Altar, undefiled.
And grain that hath to harvest grown,
Upon a thousand mountains sown,
From green Arkansas, to Cathay,
Is bless'd for Jesu's flesh today.
And every altar, Greek and Goth,
Is cover'd with its snowy cloth;
And kneeling Christians, everywhere,
Are fed with sacramental fare.
In farthest Ind I see them bow,
The naked shape, the swarthy brow,
Where Gunga's wave, so dark before,
Hath borne the northern bishop's prore;
Aye there, 'neath vault and swelling dome,
And oh, in my green forest home,
All—all are kneeling!—and on high,
There's one communion in the sky;
For there all angels, and the dead,
Are one, in Him that suffered!"*

From the *Ballads* I might quote pages, did space permit, showing how this boyhood's vision of the Catholic Church became brighter and clearer as years went on. He has told us in the Preface to the illustrated edition of 1865 how the Romanist Comte de Montalambert unconsciously quoted from them in his philippic contrasting sharply the Christian patriotism of England and of France. When his heart outpours in "S. Sacrament" as he beholds the Hurons gathering

"as at council fires,
Or leagued with peaceful men"

and "listening in their multitudes"

* Id. p. 58, 60. "All Saints," he says in the Notes to *Halloween*, "the festival in which the Church commemorates her Saints and Martyrs, and all the dead in Christ, as part of her Holy Communion, expecting with her the Resurrection of the Body, and the final award of the Life Everlasting—this Festival is the counterpart of Easter—telling of death, as Easter does of Resurrection; and as God has given to the latter the reviving blossom and the sweet spring-time; so He has set the former in the Autumn, and strewed the sere-leaves in our path to church, as its becoming symbol. And thus the true Catholic always finds himself living in harmony with Nature; for the Author of Nature is the Author of his Holy Religion. He has a joy which the world knows not, in beholding all the works of God. They have a place in that system of the universe, *of which the Catholic Church is a part.*" (p. 64.)

To one, that midst them stood,
And reared the cross—as painters draw
John Baptist in the wood.
With laud and anthem rung the grove;
And here, where howl'd their yell,
I've heard their Christian litanies
And high TE DEUM swell"—

he has to caution us in a note that "it is not intended here to express any high estimate of the French Missions among the savages," but the caution, I fear, comes too late for most readers.*

So in "Antioch"—

"I wear the name of Christ my God,
So name me not from man!
And my broad country Catholic,
It hath nor tribe nor clan;
And one and endless is the line
Through all the world that went,
Commissioned from that Holy Hill
Of CHRIST'S sublime ascent."

* *

I hear my Saviour's earnest prayer,
That one we all may be,
And—oh, how can I go with them
That tear Him bodily?
I see the heralds of His Cross
Whom JESUS sent of yore;
And can I spurn anointed hands?
I love my Saviour more." †

And in the "Lament for the Lenten Season":—

"Oh plead, as once the Saviour did,
That we may all be One,
That so the blinded world may know
The Father sent the Son.

* *

Oh keep thy fast for Christendom!
For Christ's dear Body mourn;
And weave again the seamless robe
That faithless friends have torn."‡

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* *Christian Ballads* (ed. 1865), pp. 28, 224. In the earlier "revised" edition of 1847 (p. 167), the Notes are quite different.

† Ed. 1865, p. 34–6.

‡ Id. p. 55.

HUTCHINSON MEMORIAL CHAPEL
Church Home, Buffalo
Consecrated 1895

And in "Ember Prayers" (1836):—

"When for the Church I prayed,
As this dear Lent began,
My thoughts, I'm sore afraid,
Within small limits ran.
By Ember-week I learned
How large that prayer might be,
And then, in soul, I burned
That all might pray with me.
Plead for the victims all
Of heresy and sect;
And bow thy knees like Paul,
For all the LORD'S elect!
Pray for the Church—I mean
For Shem and Japhet pray;
And Churches, long unseen,
In isles, and far away!

* *

Now—even for heartless Rome
Appealing to the LORD,
Be every Church an home,
And Love the battle-word!
The Saints' communion—one,
One Lord—one faith—one birth,
Oh, pray to GOD the Son,
For all His Church on earth."*

So in "Trinity, New Church"; † "Chelsea"; ‡ "Wildminster"; § "Nashotah"; ‖ "S. Silvan's Bell"; ¶ "Daily Service":—

"One—in Water sanctified,
Though the claim be long forgot;
One—in Blood from JESU'S side,
Though proud Trent confess it not;
One—in Spirit, far and wide,
With each ancient part and lot;
Mother, let me ever be
One with CHRIST and one with Thee!"**

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* Id. p. 59. † P. 117. ‡ P. 141. § P. 156. ‖ P. 164.

¶ P. 171. The loveliest of all these poems, I think; many years ago I could tell the Bishop of one four-year-old child who was never tired of hearing it, though it was, she said at the end, "an awful long story"; and some older people can hardly read it now without tears, albeit unshed.

** P. 172. I hope my readers will look up all the passages I have *not* quoted, for themselves; I cannot imagine any American Churchman not having *Christian Ballads* within reach. I could easily believe what I was told more than once

But to turn to more mature if not graver publications. In 1848–9, while yet a young Rector at Hartford, he wrote for *Blackwood's Magazine* several articles of much interest on the European conflicts and partial revolutions of 1848, and the contrasts they exhibited between English and Continental ideas of liberty and law, and the "conservatism" of the Anglican and Tridentine Churches. The next year he put forth in a letter to the *English Churchman* (Nov. 11, 1850) what he thinks, and I believe rightly, was the first suggestion of the first Lambeth Conference, under the signature of "Presbyter Americanus," whose suggestions were followed in much of the action of that body.* In the following year, after the long sojourn in England of which he has told so charmingly in his "Impressions of England,"† he spent some months on the Continent, and met at Freiburg the venerable Dr. John Baptist Von Hirscher, then Dean and Professor of Christian Ethics in the University of that city, and regarded in Germany as "the Fenelon of the nineteenth century," "the master and the guide of Catholic Germany," whom even Ultramontanes designated as "illustrious." He, the Bishop says, had been "for some time occupied with the practical work of contending with the prevailing infidelity of the Teutonic mind, and endeavouring to restore the German people to a loyal regard for their hereditary religion."

"Who," he adds, "can withhold his sympathy from such an effort in a country where to be a Protestant is so generally another term for

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in England, that they were more widely known and read there than even *The Christian Year*. "To those who love not the Church," says the Preface of 1847, "they will seem as idle words, but they tell of things which in the heart and life of the Catholic are dear realities; realities which are felt though they cannot be understood by the world; for there is a charm in the religious character which they help to form, which attracts very many who are incapable of discovering the secret of what affects them." And he instances Walton, Hooker, Herbert, Evelyn, Wotton, Laud, Taylor, Strafford, Charles I., widely differing, yet evidently having "something in common which invests them with no ordinary glory," "the beauty of holiness which they drew from the breasts of the Church in which they lived and died."

* The letter is quoted in the Bishop's Address, Journ. 1868, p. 63.

† Originally written for the *Church Journal*, 1853; afterwards many times re-printed (my ed. of 1874 is the 6th); the most delightful book of travels I ever saw, except perhaps Curzon's *Monasteries of the Levant*. Yet to how many American Churchmen (and Churchwomen) have I found it a book unknown!

being an unbeliever? Such are the alternatives, that if one must choose between the company of Strauss and that of Hirscher,—though the examples are certainly extreme, and the supposition, thank God, quite gratuitous with us,—no enlightened Christian could hesitate to approve the example of Schlegel, and of even superior men, whose Romanism has been only a reaction against infidelity, and hence nothing but a tribute to Christianity itself. Such seems to have been the motive with which, in 1846, Hirscher published the first volume of his *Erörterungen*, or 'Discussions of the leading religious questions of the day,' . . a complete system of popular theology," which the Bishop thinks "a most interesting example of diluted Tridentinism, an ingenious attempt to give a Catholic and Scriptural character to the dogmatic requirements of modern Rome."

Following on the second part of this treatise, however, came one on "the condition of the Church," in which the author appears "foremost in a general and spontaneous movement throughout the Roman Communion," pursuing, as the Bishop says, "the gradual and judicious way" of the English Reformation, "in which step after step was taken, and by which the most thorough alterations were introduced with no break in the continuous life of the Church." He thinks the work an indication that "our relations to other parts of Christendom may soon become much nearer than they have been for centuries, and that prayer may hasten the time, and make it fruitful in blessings to mankind."*

The first work of the young Hartford Rector on coming home was to prepare a translation of Hirscher's work, which, with an introduction by himself, was published at Oxford in 1852 under the title of "Sympathies of the Continent," and attracted at once wide attention in England and America. The book sets forth briefly and boldly the great practical needs of the Churches of Europe, such as Diocesan Synods, free and with the Laity; the better education of the Clergy in the Universities; discipline under provisions of the Synod; catechising by Pastors with preparatory instruction by teachers; special pastoral care for children, maidens, young men, unbelievers; "unions" of laymen for conference on Christian duties; a vernacular Liturgy, Holy Communion in both kinds, reform of the Confessional, simpler ceremonial, revision of Scripture Lessons, question as to clerical cel-

* Introd. to "Sympathies of the Continent," Oxford, 1852, pp. 24–38.

ibacy, abuse of masses for the dead, indulgences and saint-worship. In other words, it pleads for reforms which, as the Translator points out, constitute the very character and work of the English Reformation, and especially as exhibited (in diocesan synods, for instance) in the American Church. He anticipates, therefore, its result in some such movements for reform as the Old Catholic churches on the Continent have since brought about, movements to which the papal decree of 1854 on the Immaculate Conception at once gave new life and power.

In March, 1864, in Dr. Coxe's Church (Calvary) in New York, and under his leadership, was founded the "Christian Unity Society," whose objects were the promotion of goodwill and love in the maintenance of Church principles; aiding in circulating the Holy Scriptures; publishing works on the English Reformation; helping in "judicious reforms" among foreign Christians, and establishing American chapels abroad; and enlightening our own countrymen in regard to the character and work of foreign Churches, "to draw out their prayers and labours in their behalf." This organization included a similar movement in Philadelphia in consultation with the Bishop and leading clergy of that city, and among those taking part in it were Drs. Mahan, Howland, Cotton Smith (chairman of the first meeting), Geer, Montgomery, and John Henry Hopkins; Dr. Coxe being the Secretary for Foreign Correspondence. At the next meeting he reports letters of sympathy from the Church Union of Boston, from Denmark, from the Abbé Guettée, from Count Tasca (then the leader of the Catholic Reformers of Italy), and from "a learned divine" of Lima, Peru. At this meeting we find the names of Drs. Howe, Leeds, Clarkson and Huntington, and Mr. John H. Swift, who gave an interesting account of his personal intercourse with the leaders of Catholic Reform in Italy. The Rev. E. W. Syle, from the China Mission, told of similar experiences with Roman and Russian missionaries in that land. Three Moravians—two clergymen and one layman—were introduced and took part in the discussion.

Other meetings followed during the next year, in all of which Dr. Coxe seems to have taken a leading part. In June, 1864, he preached a sermon on Christian Unity before the Associate Alumni at the Commencement of the General Theological Seminary. In the following March, two months after his consecration, he gave by special request

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an Address before an assembly of various Protestant denominations called the "Christian Union Association," following a Dutch Reformed Minister (Dr. Vermilye) who maintained that all questions of Orders and Sacraments must be given up as unnecessary, and a Baptist whose idea of unity was for each (especially the Baptists) to "give up nothing" of the truth given to *him*. In reply the Bishop pointed out that while all who heard him were willing to acknowledge the Nicene Creed, any real unity was impossible except in One Body, whatever it might be called, whose Orders and Sacraments were beyond all question. His address made a deep impression on many of those present, but of course led to no united or corporate action. His leadership of the Christian Unity Society ceased with his entering on his Episcopal work, and after a year or two more that association seems to have disbanded, and its place to have been taken for a time by the "American Church Union," an organization in which "Low Churchmen" had no part.

In the *Church Journal* of Nov. 17, 1869, we find the "Reply of an American Bishop (Monsignor Coxe, Bishop of Western New York, one of the most learned and eloquent representatives of the Anglican hierarchy in America) to the Pope's invitation to the coming Œcumenical Council," translated from Professor Nash's Italian version for the Florence *Esaminatore*. The Letter was widely published at home, and circulated in various languages in Europe, and the Bishop says in his Address of 1870 that the Greek version had been useful "throughout the East, not only in displaying the position and spirit of our own Occidental Church, but also in reminding our Eastern brethren that they have duties at this crisis which nothing can so well fit them to discharge as the renewed study of Scripture and Antiquity. . . Now is the time when the renovation of a Catholic and primitive spirit is all that is wanted to give the Church and the Gospel their legitimate power and free course throughout the world." The Bishop spent most of this year abroad, much of the time in Italy, and had good opportunity to see the effect of this celebrated letter, especially among Italians who were seeking after a purer teaching and practical reforms. I cannot begin to give even an outline of it here; those who have not read it must imagine what one like Bishop Coxe *must* have made of such an opportunity.*

* The Bishop gives the results of his year abroad quite fully in a series of

I can refer to but one more utterance of this part of his Episcopate, and, as it seems to me, the best of all as a vindication of the Catholic position and principles of the American Church,—an article for the second volume of the *Church and the Age* (Murray, London, 1872), published also in the *Church Review* of January, 1872.

Speaking of the obviously imperfect knowledge of the American Church in England, derived chiefly from English authors of past years and brief notes of travel, he suggests that if "some well-qualified divine could spend a year or more among us," the visit might be fraught with benefit to the Scottish and Colonial Churches at least, in enabling them to profit by our experience and even our past mistakes. The American Church came into corporate life in 1783, as the first since the days of Theodosius in an absolutely primitive position—neither persecuted nor established—only, for the time, without Bishops. Naturally some mistakes were made, such as the "Proposed Book," the undue shortening of some services, and the omission of the Athanasian Creed;* but these were more than offset, even in Bishop Seabury's judgment, by the restoration of the Oblation from the Scottish Communion Office, and by the voluntary adoption of the English Articles *not* as terms of Communion. "A much more humiliating token" of our position at that day was the consent of even "the Catholic Seabury to permit our truly Apostolic Church to be known, even in its external conditions, as 'the Protestant Episcopal Church in the United States of America.' I hold this to be a jumble of words which nothing but familiarity can render tolerable to an enlightened mind. . . But the shameful misuse of the word 'Catholic,' which still continues to disgrace the literature of England, and which daily blemishes the speech and writings even of Englishmen who are scholars, and who profess to be Churchmen, was in those days yet more inveterately established. . . *That Catholicity is the only Protestantism which Rome dreads*, was not yet known by many, even among our sound divines. It is even now only just beginning to be

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lectures on "The Signs of the Times," delivered in Rochester and other places in 1870, and published in Rochester that year. It is prefaced by a letter from Bishop De Lancey (1854) to Dr. Van Ingen, in answer to a memorial from him and other clergymen of the Diocese on Christian Unity. The substance of the letter is in one sentence: "The schemes of union founded on compromise of principles, or on the suppression of any truth which God has thought fit to disclose to men, cannot hope for the Divine blessing, and must of necessity prove ultimately fallacious."

* But here the Bishop seems to forget that the Archbishop of Canterbury in 1787 tacitly approved of this omission under the circumstances in America. See Bp. White's *Memoirs*, p. 149. (Ed. 1880.)

seen by thousands of intelligent men among ourselves ; but the 'Old Catholics' of Germany are forcing it upon the conviction of all who are in real conflict with Rome. . . Nor can any tribute be paid to the Papacy more entirely acceptable, than the surrender to its followers of the Catholic name, its *prestige*, and its logical force."

Then the Bishop points out certain practical reforms accomplished in the American Church, such as the admission of the Laity to its Synods, and its Greek Mission in recognition of the ancient Church of Greece, evidencing that we are essentially "Old Catholics," needing now only a reform of the "hasty and inaccurate" liturgical work of 1789 [which was brought about twenty years later] to bring the American Prayer Book "to as high a degree of perfection as the professed principles of our Church demand." He speaks the more freely of these things because "he abhors Romanism, as Bishop Bull did, not as a Protestant, but as a Catholic."

In his Address of 1871 the Bishop reminds his Diocese that "in the days of Cyprian it was counted none the less a duty to bear witness as touching the Common Faith, because theirs was a remote branch of the Church in Africa" ; and he means that "his Council shall never meet without being reminded of its place and its duty in the Church Universal." So he calls on them to remember in their prayers those who, though they wisely call themselves "Old Catholics," are in that very name one with us "who go back to the grand old undisputed Councils of Primitive Antiquity, and to the Holy Scriptures as those Councils understood them." I can only allude to his enthusiastic commendation and anticipations of the work of the Old-Catholic Congress of 1872 in his Address of that year,—a gathering, it will be remembered, of special interest from the presence of the great Bishop (Whittingham) of Maryland as a representative of our Church. The presence of the Old-Catholic Bishop Herzog in our Diocesan Council of 1880, and Bishop Coxe's words of welcome to him, hardly need to be recalled.

CHAPTER XLVI

EDUCATIONAL WORK, 1880–96

HE general progress and work of the Diocese during the last half of Bishop Coxe's Episcopate can be traced in great part from his annual Addresses to the Council, which, though not complete and systematic, like Bishop De Lancey's, never fail to bring to view the chief matters of diocesan interest.

The statistics of numerical growth during those sixteen years are not discouraging, in view of the fact that Western New York had long since ceased to increase rapidly in population, and that such growth as there was for the most part depleted the country to benefit the larger towns. From 1880 to 1896 the number of clergy increased from 103 to 121, although 66 of the former number had been lost to the Diocese by decease or removal; the Candidates for Orders from 8 to 12, having averaged a little less than 8 all the time; but even the largest number, it must be noted, is much less than the average of Bishop De Lancey's day, which was between 17 and 18.* The parishes and missions were 127 instead of 115; apparently the Church's organic work had reached just twelve new places in sixteen years, but this is hardly a fair inference, as the unorganized missions (or places where regular or frequent services were held) were much more numerous than in 1880. There were 123 churches instead of 96, and 68 rectories instead of 46, both these items indicating a considerable advance in the permanent planting of the Church. The aggregate of communicants, though grown from 12,860 to 18,960, shows a gain on the population of only 1 in 61 as against 1 in 73, which seems less than might be expected.† The total of offerings for

* But this falling-off was pretty much the same all over the country.

† But the proportion in the *old* Diocese at Bishop Coxe's accession (1865) was 1 to 104, and in the present Diocese five years later (1870) 1 to 85. The latest practicable comparison (1900) gives 1 to 60, which is a gain of 75 per cent. since 1865, and 175 per cent. in 50 years. This apparent gain is slightly diminished by the fact that the reports of 50 years ago were much less accurate than they are now; those of 1865, on the other hand, are quite as trustworthy. In both the latter years they include a careful estimate of communicants not reported.

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parochial objects is $258,389 instead of $209,165; for diocesan objects $27,812 instead of $32,706, for extra-diocesan objects $16,044 instead of $11,016; in all $302,245 instead of $252,888. But these last statistics across an interval of sixteen years do not show clearly the actual gain in this direction, and certainly indicate rather loss than gain, when compared with the greatly increased wealth of almost every town and village in the Diocese.

In the education of children and youth by the Church there was, as I have noted before, a decided falling off, even the Sunday-scholars being less in proportion to population (12,016 reported as against 10,230 in 1880),* while in boarding-schools and day-schools of all grades there is a great loss. S. Margaret's School had been established, and was (and still is) doing an excellent work in Buffalo (mostly for day-scholars), and the De Lancey School on a smaller scale (mostly for boarding-pupils) in Geneva; the Cary School at Oakfield maintained itself, though with small numbers, against the strong competition of the public school; and these, with one small Church school for girls in Rochester, were about all that I can call to mind. I do not include De Veaux College, which has a special history of its own which must be given in outline.

The controversy of 1873–80 over the "Term Pupil Department" was practically ended in 1882–3, partly by an amendment of the Act of Incorporation which placed the appointment of the Trustees under the control of the Council, and partly by a much more economical financial management, at the cost however of some dilapidation of the buildings for the want of timely repairs, and with an average of less than 13 Foundationers and 53 Term Pupils during the ten years following Mr. Patterson's resignation in 1880. Otherwise the School was efficiently kept up under the Head Master, Mr. Wilfred H. Munro, and the Chaplain, the Rev. Frank P. Harrington (Hobart 1873). By this time the Alumni of the College had grown into a body respectable in numbers and social and business or professional standing, and formed an Association to promote its interests, which in 1886 contributed some $1,500 towards the building of a much-needed chapel; one of the larger school-rooms having been thus far used for that purpose.

* The population of the Diocese being in 1880, 933,000; in 1896, as nearly as I can find, 1,160,000, a little less than 25 per cent. more, while the Sunday-scholars increased about three-fourths as much per cent.

The next year, June 10, 1887, the corner-stone of "S. Ambrose's Chapel" was laid by the Bishop with impressive ceremonial, and in presence of a large congregation, including several of the clergy of the Diocese of Niagara. In his Address the Bishop reminded his audience that

"There was no true education but that which was baptized in the Name of Christ; and the heathen civilization of old, which knew not Christ, had no education in the highest meaning of the term. Our Public School system will be a real education, and deserve our support as Christians and citizens, only so far as it continues to be ruled by the fundamental principles of Christianity which underlie our whole history and character as a nation. . . But our "Founder's Day"* commemorates a Christian layman who saw the need of a higher and more definite training than common schools could give, and more than thirty years ago gave the munificent endowment which has founded De Veaux College. Its history during these years has abundantly vindicated the principles of its foundation, and they need now no defence nor apology. Its own Alumni have now undertaken a noble work in the erection of this chapel to be the enduring memorial of their own belief in Christian truth as the corner-stone of all true education."

Speeches of congratulation were made by the Dean (Geddes) of Niagara and others of the visitors, and a very bright and interesting address to the Associate Alumni by their President, Herbert P. Bissell of Buffalo, to whom, as to the Bishop, even the boys listened with intense interest.

"If every loyal son of De Veaux," he said, "will but labour earnestly and constantly for the advancement and success of this institution, so beautifully situated within sight of one of the most magnificent wonders of nature, and equipped with the best means of furnishing the boys with that training which forms the highest grade of character, I believe that some of us will yet live to see yonder green transformed into an Etonian quadrangle, and hundreds of boys enjoying the opportunities of this School. . . This we owe as a duty to our God; we owe it as a duty to our Alma Mater; and finally we owe it as a duty to our country; for, in the words of Roger Ascham, 'If youth be grafted straight and not awry, the whole commonwealth will flourish thereafter.'" He hoped that "the sons of De Veaux would some day erect a statue of their Benefactor on the Campus."

* The annual Commencement of De Veaux is called "Founder's Day," being as near as possible to the birthday of Judge De Veaux.

The Rev. Dr. Van Bokkelen, Rector of Trinity Church, Buffalo, followed with an offer to give the first hundred dollars towards the proposed statue. "God save the State" was heartily sung, accompanied by the band, and the usual collation, drill and parade (with the unusual addition of an impromptu parade of some thirty of the "Old Boys" present) closed a very memorable and delightful day.

The foundations of the chapel being thus laid, the Trustees asked the approval of the Diocesan Council of 1887 to the expenditure of a portion of the surplus income from the Term Pupil Department on the building, the completion of which would, it was urged, bring in a much larger income from additional pupils in the rooms now used for a chapel. The Council did not act on the request, but the foundation was nevertheless finished. Mr. Munro resigned in January, 1889, and was succeeded by Mr. Reginald H. Coe, an Alumnus of S. Stephen's College, and then a Candidate for Orders; a fine scholar and teacher, and with special sympathy for boys. This appointment was not made till after long and fruitless efforts to confer with the Bishop, who, as it happened, was ill or away nearly all the time that it was under consideration, and only at the last moment sent in another nomination which the Trustees could not accept. The result was a serious difference lasting for several years, and proving eventually a great injury to the School. The Bishop insisted that his rights as "Visitor"* were not duly respected in making an appointment without personal conference with him; the Trustees, that they had waited until the School could no longer be left without a Head. Mr. Coe did not take Orders, finding the charge of the School, as he thought, incompatible with the duties of a Priest, and Mr. Harrington was retained as Chaplain until 1893, when his place was filled for a short time by the Rev. Henry S. Huntington, and later by the Rev. William F. Shero.

In 1891 a large addition ($37,848) was made to the endowment from the sale of a part of the "College Farm," land which had hitherto produced no income beyond the cost of working it, making the whole amount $153,029.25, and similar sales of unproductive land in 1893 increased the fund to $191,836.47. The number of foundationers was increased to 23, and in 1895 to 30, and, with the approval of the Bishop and Standing Committee, large additions were made in

* He had resigned as Trustee in 1881.

that year to the buildings, including a chapel and schoolrooms on the foundations laid in 1887, laundry, infirmary, chaplain's house, and gate-lodge, besides many costly but greatly-needed repairs and improvements in the old buildings, amounting in all to the large sum of $37,273.35. The greater part of this expenditure was replaced by the sale of a right of way under the bank of the Niagara River (land of no value except for this purpose) for a "Gorge Railway," for $30,000. In 1896 the endowment was reported at $183,295.76.*

The value of land, buildings and other property not producing income is reported for the same year as $661,002.49.†

On the Founder's Day of 1894, June 19, the new Chapel was opened by the Bishop with a special service of Benediction (not consecrated because not meant to be permanently a chapel), and an admirable address on the history and work of the School, which he promised and intended to have published, but never did. About thirty of the clergy of the Diocese and a very large congregation were present.

The service was followed by the usual address to the graduating class, the collation and drill, and the whole day was one of much interest and enjoyment. The Chapel is a simple but very beautiful choir and ante-chapel, in all 85′x35′, with a tower containing the large bell, which, with the altar and much of the furniture, had been given

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* The Trustees had proposed in 1892 to erect on the chapel foundation a building with a lower story of stone for schoolrooms, and an upper one of wood for a temporary chapel, at a cost of $7,000. The Bishop and Standing Committee, whose consent was necessary to such appropriation, advised a more permanent building wholly of stone, in harmony with the main building. Plans for this building at $11,000 were deemed insufficient, and others at $16,000 were approved, besides $8,000 for laundry, infirmary and chaplain's house. In the end the repairs and improvements which long neglect had made necessary in the main building, brought the total expenditure to nearly $38,000, which was subsequently approved by the Bishop and the Committee. I put this on record because the Trustees were severely and unjustly censured for this large outlay, which, aside from the question of its expediency, was needed and properly expended for the work actually done.

† This is of course only an estimated value, and is the balance after deducting the endowment fund of $183,295.76 from the sum total reported, which is $844,298.25. See Report, Journ. 1896, p. 76. In 1903 (Jan. 15) the endowment fund is stated to be $217,222.90, having been further increased by sales of land amounting to $38,319.50 during the previous year.

long before, mostly as memorials. It has a cradle-roof of good height, and is fitted appropriately with stall-seats for the masters and pupils and with others across the ante-chapel.

I have said before (Ch. XLIII.) that the Diocese as a whole had never heartily supported Bishop Coxe's plan of extending the work of the College by the "Term-Pupil Department." Had it done so, we should have long since realized what was one of the great ideals of his whole Episcopate,—the founding of a noble Diocesan School furnishing a liberal education for rich and poor alike. So long as the Term-Pupil Department more than provided for its cost and the additional outlay in buildings and equipment, there was no outspoken opposition. But the large expenditure of 1893–4 for these purposes brought out renewed complaints of "extravagance" and "mismanagement," complaints which were not at all appeased by the fact that the work was done with the entire approval and largely by the direction of the Bishop and Standing Committee, though neither they nor the Trustees had anticipated such an outlay as finally became necessary. At the Council of 1895 the annual Committee on the College brought in a report reflecting somewhat severely on the action of the Trustees, and it was considered all through one evening in Committee of the Whole, with the result that a recommendation to discontinue the term-pupil department was stricken from the report, and when, thus amended, it was reported to the Council, permission to print it was refused by a very decided vote. This, I may add, was largely owing to the Bishop's vigorous defence of the policy of the Trustees, which was also his own from the first. But the next year the contest was renewed with still more determination by the opponents, and after a debate lasting till nearly midnight, a vote to suspend the term-pupil department for five years was carried, in a very thin house, by a majority of eight of each order. The Bishop acquiesced in this action, and even advised it, as "a conciliatory course," but the whole result, the apparent overthrow of the plans and hopes of thirty years, was a deep and bitter disappointment to him, and had unquestionably no slight part in the failure of health and strength which just two months from that day took him to his rest.*

* I say this from what the Bishop said to me again and again; it is of course only my own conviction. Although it is going beyond the limit I have set for

I add only his own words from his last Address to his Diocese.

"I wish, instead of so much talk and waste of words, you would second my long and anxious counsels for De Veaux, and enable it to realize the grand ideal of its munificent founder. What that ideal was, his Will sufficiently indicates. Remember these three facts: (1) It was not to be an Orphan Asylum or a reformatory, but a great polytechnic school; (2) the State Legislature so understood it, and chartered it as a "College"; and (3) its whole character and development were entrusted by Judge De Veaux to this Council, which, year after year, and as the result of conflicting views and experiments, has decided that it cannot be made to answer the founder's designs, except by throwing all its running expenses upon pay pupils who can sustain competent professors and teachers, thus leaving the entire income of the estate to the support of foundationers. Long since all this might have been realized, and De Veaux would have had at least two hundred pay pupils and as many beneficiaries. The examples of S. Paul's, Concord, and of the schools at Groton and Southborough, demonstrate this as a true thing and not a theory."

And, after the final action of the Council, he can still hopefully say,

"Already we see the rainbow of peace, and it promises enlarged prosperity for the noble foundation of Judge De Veaux. You will

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this history, I must add that on the resignation of Mr. Coe the next year, the Rev. William Stanley Barrows, M.A., of Trinity and Hobart, was appointed Head Master and Chaplain, and under his wise, faithful and efficient administration the work of the School in its contracted sphere has been carried on with great good judgment and success. On the expiration of the term of suspension in 1901, the restoration of the term-pupil department was deferred to await a decision of the Supreme Court of New York on the construction of Judge DeVeaux's Will in that respect. The present Bishop of the Diocese was elected Trustee in 1897, and by the Statutes adopted in 1899 is made *ex-officio* President of that Board as well as official Visitor of the College; and in all these relations has constantly shown the deepest interest in its welfare. The good understanding between Bishop Coxe and the Trustees, which had been so sadly broken by the circumstances attending the appointment of the Head Master in 1889, was fully restored in 1893, and he resumed from that time the exercise of his office as Visitor. It was my happy privilege to have much personal share in this renewal of pleasant relations. From 1883 the Trustees were chosen annually by the Diocesan Council, and some of them who served for a long term of years deserve to be commemorated for their devoted and unselfish work for the best interests of the School; especially Drs. Windsor and Hitchcock, Mr. Peter D. Walter and the Hon. John H. Buck of Lockport, all now deceased. More faithful service than theirs was never given to any Institution of the Church.

find that a five years' trial can be so utilized for restoring and building up that splendid institute in its financial and beneficent future, that it will be the glory of the Diocese, as our unfortunate differences about it have been for twenty years the sole blemish on our annual Councils." *

In Hobart College there was a steady advance during all these years both in means of usefulness from increased endowments, and enlarged and higher courses of study, though, as always, its chief and best work was in the foundations of all true intellectual and literary culture, Latin, Greek and Mathematics. Of the Faculty elected on or shortly after the re-organization of 1869–70, Professor Hamilton L. Smith (in Natural Sciences), Joseph H. M'Daniels (Greek), Francis P. Nash (Latin), and Charles D. Vail (Rhetoric and English Literature), the last three still remain after thirty years and more of untiring and excellent work; Professor Smith, after thirty-five years' service, died Aug. 1, 1903, honoured and beloved by all who knew him. Dr. Ayrault gave the last seven years of his Priesthood, from 1875 till his decease, Oct. 19, 1882, as the third Chaplain (succeeding Bishop Neely and Pelham Williams) on the "John H. Swift Foundation." I have spoken of him more than once before as associated with all the best years and work of the Diocese. He was succeeded in 1884 by William M. Hughes (Hobart 1871) from S. John's Church, Buffalo, and in 1887 by Dr. R. R. Converse, from Corning, now Rector of S. Luke's, Rochester The President of 1876, Dr. Robert G. Hinsdale, had to resign in 1883 from ill-health, after seven years' faithful and successful work, and from 1884 the office was filled for twelve years by Dr. Eliphalet Nott Potter, a son of the third Bishop of Pennsylvania, and previously President of Union College. His term was the longest in the history of the College, except Dr. Hale's, and, with a larger and more efficient Faculty, and more students than ever before, attained a yet higher standard in many respects. Hobart still is, and probably always will be, a "small college," not a University; but she can, and ought to, fill a place in *Christian* Education second to none in the country. Whether she will do it so as to justify her existence, and her endowments from the Churchmen of past and present days, will depend very much, as it seems to me, on the degree in which she preserves and makes practical the true ideal

* Journ. 1896, pp. 63, 68.

of what Christian education is, that *training of the threefold nature of man* for which Hobart and De Lancey and Hale and Jackson and Coxe gave the best of their noble lives.*

The De Lancey Divinity School, continuing from year to year its quiet and humble but most useful work in Geneva under Dr. Rankine, received in 1882 a large addition to its endowments, from bequests by Mrs. Mary Clark Proctor of Rochester, and from 1883 had as an additional instructor, chiefly in Biblical Learning, the Rev. William B. Edson, D.D., Rector of the little parish of Phelps, a Harvard graduate and an accomplished scholar, who gave devotedly the last and best years of his life, through constant suffering from disease, to the double work of a Parish Priest and a teacher in Theology. He died in 1892, and it was my privilege to succeed him as the colleague and helper of my life-long friend Dr. Rankine until he was taken to his rest Dec. 16, 1896. At that time the School, from its beginning at Hobart under Dr. Wilson, had given training to a little more than one hundred candidates, seventy-five of whom had been under Dr. Rankine's personal care.†

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* Under Dr. Potter's successor, President Robert Ellis Jones (1897–1902), two fine buildings were added to the College equipment, the Coxe Memorial Hall, given by the Diocese in memory of its second Bishop at a cost of $40,000, and Medbery Hall, with rooms for 60 students, the gift of Miss Catharine M. Tuttle. The Demarest Library building has been completed with a considerable endowment, by gifts of $50,000 from Mrs. Agnes Demarest. An addition of $30,000 to the already large provision for students for the Ministry has come this year by the bequest of the late Matthew O'Neill. Dr. William P. Durfee, who has been Professor of Mathematics since 1884, and Dean of the Faculty since 1889, acted as President during the vacancies of 1897 and 1902.

† In 1900 the work of the School was enlarged by a course of bi-monthly lectures by clergymen of the Diocese appointed annually and giving their services gratuitously. The Library, in the new Library Building of Hobart College, is increased to more than two thousand volumes, some of them very valuable, and has now become very useful to the students and to some of the clergy of the Diocese. Bishop Coxe was a munificent contributor to the Library, in addition to the great help which he gave to the School by his annual lectures and other personal work.

COXE MEMORIAL HALL

MEDBERY HALL

CHAPTER XLVII

DIOCESAN WORK: SEMI-CENTENNIAL, 1888

IN a revision of the Canons of the Diocese, begun in 1877 and completed in 1884, a provision for an Ecclesiastical Court was added, somewhat like the admirable one of the Diocese of Maryland, but with two features suggested by Bishop Coxe, which, so far as I know, were first enacted in Western New York: a provision enabling the Bishop to hear privately any charges on the request of the accused (but with the concurrence of two Presbyters), and give judgment practically as an arbitrator; and a detailed system of "Ordinances" for the government of proceedings in the trial, in addition to the general provisions of the Canon. The effect of these provisions is obviously to simplify the procedure to the great advantage both of the Court and of the clergyman to be judged by it. But, if I remember right, the whole history of the Diocese since 1838 has seen but two ecclesiastical trials, one in Bishop De Lancey's day, and one in Bishop Coxe's.*

In the Address of 1881 are some remarks on the "Revised Version" then just completed, well worth reading again by those, clergymen and laymen, who may have the Journal within reach. Their conclusion, in a few words, is all I can give here:

"Let this be my recorded testimony; the new work, thus far, helps one to a better estimate of the old, and increases my respect for it. I use it as a commentary, and value it very highly as such. Whether it is worthy to supersede the old version is a question wholly separate from any comparative view of its merits. . . We must also inquire as to the felicities of rendering; have we a purer English, a nobler style, a more rythmical and readable Lectionary for the public Service? . . . Have they given us only such changes as are *necessary* to the better understanding of God's Holy Word? And have they been guided by the great lights of Catholic interpretation, the Creeds and Liturgies, and the doctors of the Church, in all matters otherwise dubious and uncertain? . . It is not so easy to up-

* Both of these resulted in the deposition of the accused clergyman, and without any outside clamour.

lift an impartial balance, and to put into the scales everything that claims to be weighed against the ponderous fact that we have now . . a common English Bible more perfect than that Septuagint which the Blessed Apostles and Christ Himself condescended to use unamended."

In the same year he notes as "special objects of beneficence, the building of a becoming See House, gifts of books and manuscripts, and bequests for the increase and repair of the Cathedral Library, heretofore called the Episcopal Library;" such bequests and gifts to be made to the Cathedral Chapter. Also, he "reminds the benevolent that parish endowments are injurious in their operation, unless they are conditioned upon corresponding efforts among the parishioners"; and gives a formula for such bequests providing that they shall be available only when a sum equal to their income shall be annually paid for parish objects, "primarily for the liberal support of the Rector." Such bequests, he adds, should always be made to the Trustees of the Parochial Fund. There are several parishes in the Diocese whose history has shown more or less fully the disastrous effects of neglecting such conditions.

In 1882 he calls the Council to S. Andrew's, Rochester, "to set before the eyes of his whole Diocese the example of a costly church, well-appointed and complete, and made emphatically so by the adjoining rectory and parish-building"; a free church, a "house of prayer, specially designed for the constant offering of the commemorative sacrifice of Eucharist, that great soul and central idea of Christian worship"; held also by a deed to the Parochial Fund by which it is to be claimed for a Cathedral on "the erection of the Diocese of Rochester, which is sure to come about before long."*

I would call attention to his wise words in the same Address on "Temperance" (not necessarily "Total Abstinence"), "Religious Newspapers," the decease of Dr. Pusey and Dr. Hill. Of the former he says (in how different a tone from that of the miserable controversies of only ten years before!)

"It is a very solemn thought that this very day our brethren in England are gathering about the bier of one who has lent a name to the most important movement of our times in the Mother Church. To make an estimate of Dr. Pusey's real share and influence in that

* Journ. 1882, p. 41.

movement would be at this time premature, if not an impossibility. We may thank God for his triumphant defence of the prophecy of Daniel against rationalistic assailants, and for the example of his attainments in Oriental learning. Time only will enable wise men to do justice to his character and to assign his figure to its proper niche among the august array of Anglican doctors and scholars. We may affectionately say, May he sleep in peace and rise in glory! The great Catholic movement I have watched from its very beginnings, owing to exceptional circumstances which, even as a child, inspired me with the keenest interest in the Church of England. It is a mistake to say that Dr. Pusey founded the School which is popularly attributed to his influence, or that the Catholic revival to which Keble gave new forces was anything more than the triumphant fruit and outgrowth of teaching that had never been intermitted among Anglicans."

And then he adds a warning against misapplication of these "sound ideas" by "unreal and unsubstantial" copy of their practical results, remembering that as a people we are apt not only to copy but to exaggerate every foreign fashion.

Of Dr. Hill, the venerable Missionary to Greece:

"In the very footsteps of S. Paul, he has revived the Apostle's work; and his name, and that of his estimable wife, are forever associated with those of 'Dionysius the Areopagite and a woman named Damaris.' Among all the isles of Greece those names are honoured and beloved, and Christian mothers teach them to their babes as the names of saints indeed, the greatest modern benefactors of Hellas and the Hellenes. Who follows? Who will go forward and prolong their most Catholic work, amid those Apostolic Churches that first believed in Christ?"*

The year 1883, it may be noted here, was one of great bereavement to the Diocese in the death of its two oldest and most honoured Priests, Edward Ingersoll, D.D. (Feb. 6), and William Shelton, D.D. (Oct. 11), of both of whom I have had much to say in former chapters. Nearly all their long ministry was in Western New York; Dr. Ingersoll's from 1842, Dr. Shelton's from 1829. They were bosom friends in Buffalo for many years, although so very different in many ways, and they sleep side by side in the beautiful Forest Lawn cemetery of that city.†

* Journ. 1882, pp. 53, 55. At this Council the Bishop delivered a Charge to the Clergy (which he calls his Fifth) on the *Christian Elements of Social Science*. I have not been able to find the Charge itself, or any report or notice of it, in print.

† See Notices in Journ. 1890, pp. 187–8.

In 1884 the Bishop reiterates his strong warnings against the moral dangers to the young in many of the habits and associations in our public and private life, our common schools, even religious gatherings; he calls on the clergy to "cry aloud and spare not," on the judges to interpose in their charges to juries, to warn against temptations to intemperance, to gambling, to unchristian divorces, to "the secret poison" of licentiousness; on the physicians "to become the moralists of the family in details which they only can know; on the press to make laws of journalism to exclude from families every newspaper unfit for the eyes of decent people; on the householder "not to imagine that he saves anything by letting his children go on without pastoral oversight, without catechising, without the educating influences of the Prayer Book, without that doctrine on which in the fiery trials of after-life, they must depend for the vital forces of character and for support amid inevitable sorrows."*

But we might fill page after page with his warnings on public and private morals through successive years.

In the same year the revision of the Diocesan Canons was completed after seven years' work, and so thoroughly done that they have required but little change since that time. Their codification, in which I had some part, was a work of much time and labour for a year or more. Two or three important additions were made at the suggestion of the Bishop; a Canon of "The Due Celebration of Marriages" providing for the consent and presence or representation of parents; one of "Parish Registers" with specification of details to be recorded in them, and power of inspection by the Bishop or the Dean (a Canon which I fear is little attended to by many Parish Priests, though much more generally than in former years); and a Canon on "The Solemn Election of a Bishop," whose admirable provisions were carefully observed, as the Bishop wished them to be, in the election of his successor. Another Canon adopted at this time on "The Registration of Communicants," though unquestionably right in principle, was after some years' trial repealed as impracticable in the larger parishes.

In 1885 the Church in Buffalo met with another great loss in the death (Aug. 1) of the Rev. John Martin Henderson, for twenty-four years Rector of the Church of the Ascension, and a man of remarkable purity and integrity of character as well as of excellence in all the work of a Parish Priest. The Rev. George S. Teller, who had been

* Journ. 1884, p. 55.

Rector at Geneseo and Mt. Morris, died on July 6 of this year, after seven years earnest work in the Diocese.*

The Council of this year (1885), being the semi-centennial of the first ever held in the old Diocese of Western New York, (see Chap. XVIII. p. 100 above,) was graced by the presence of two of its former clergy, the Rev. Drs. James A. Bolles and William Staunton, each of whom gave, to the great satisfaction of the Bishop and all present, an address full of interesting reminiscences of old days; to that of Dr. Bolles I am indebted, as will have been noticed, for some important facts in regard to the erection of the old Diocese and the election of Bishop De Lancey. The Hon. William Constable Pierrepont, of Pierrepont Manor, another member of the New York Convention of 1835, was also cordially invited, but was prevented by illness, which a little later resulted (Dec. 20) in his decease. He was the steadfast and intimate friend of Bishop De Lancey, and the history of the Diocese records no instance of a layman using great gifts of mind and estate more faithfully and unselfishly for the work of Christ and His Church.†

It should be noted here that the twentieth anniversary of the Bishop's Consecration was marked in Buffalo by a special service of thanksgiving, at which he made an address reviewing the recent history of the Diocese, and the presentation to him of one thousand dollars; and by himself with a contribution of the same amount from himself and others towards the Mission at Athens, of which he had so long been the devoted friend and champion.

The Council of 1886 took an important step in Diocesan work in adopting a Canon on the Organization of Missions, like those in force for some years in Maine, Wisconsin and other dioceses; providing for a simple organization including the adult members of the

* See notices in Journ. 1890, p. 190. I should also notice here the decease of the Rev. Henry Lockwood, one of the oldest and most revered of the clergy of old Western New York, who died at his home of many years, Pittsford, Nov. 21, 1883, at 76. The beautiful church of that Parish is his memorial. His son, the Rev. Henry R. Lockwood, D.D., is Rector of S. Paul's, Syracuse.

† For the addresses of Drs. Bolles and Staunton, see Journ. 1885, p. 151; and in regard to Mr. Pierrepont and the Church at Pierrepont Manor, see above, Ch. XIX. p. 107. At this Council the Bishop delivered a charge to the clergy on "The Church of Law and the Law of the Church," which was printed in part in the diocesan paper, the *Church Kalendar*, Vol. VI. pp. 289 seq. (Sept.—Nov. 1885.) I shall refer to it later.

Mission (without distinction of sex), with a Warden, Treasurer and Clerk; no *legal* incorporation, but mission property to be held by the Trustees of the Parochial Fund; all this with the Bishop's approval, and with the right of incorporating as a Parish whenever the Mission became self-supporting. The system is too general and well-known to need any further explanation; its practical working has been of great benefit in this and I believe in every other Diocese.*

At this Council an able report was read by the Rev. Dr. Hitchcock on the pending Revision of the Prayer Book, but, after a long discussion (the first of several such), was laid on the table—the usual fate of such subjects.†

The Bishop completed in 1887 a most important work to which he had given much time and labour for more than two years, and which will remain a permanent monument of his literary industry and research, as also of his deep study of Catholic history and doctrine, the editing of the American reprint of the Ante-Nicene Christian Fathers, comprising the twenty volumes of the Edinburgh Edition of 1867 in ten large volumes with introduction and copious notes by himself. It was certainly a wonderful work for a man at his time of life and in uncertain if not feeble health, and with cares and occupations already too much for him and indeed for almost any one man. To accomplish it he habitually rose at a very early hour (in winter before daylight, lighting his own fire), and most of it was done *before breakfast*, his only (comparatively) leisure time. The Council of 1887, on the motion of Dr. Rankine, adopted unanimously by a rising vote a resolution expressing

"Its profound appreciation of the value of this great service rendered by its present Bishop to the cause of Christian Truth; and congratulates itself and him that in the Providence of God he has been enabled to mark the first Jubilee of the Diocese by the consummation of a work so important for the defence of Christianity in its integrity and purity." ‡

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* This Canon was adopted at my suggestion (from experience of its usefulness in Maine) by the Dean and Convocation of Buffalo, who reported it to the Council of 1886. A Canon substituting two Archdeaconries for the four Deaneries was proposed this year, reported on adversely in 1887, and finally revived and adopted, as will be seen, in 1895. (Journ. 1886, pp. 20-2; 1887, p. 24; 1890, p. 32; 1895, p. 34.)

† Journ. 1886, pp. 24, 32–3.

‡ Journ. 1887, p. 35.

During the same year (1886–7) the Bishop had attended the General Convention at Chicago, and on his homeward journey delivered before the Hobart guild of the University of Michigan, at Ann Arbor, the first course of the "Baldwin Lectures," which he soon after published in a volume entitled "Institutes of Christian History." It is a small book, and of course a mere outline of the subject, but is written with great clearness, and with all the charm of the Bishop's style, and ought to be in the hands of all intelligent Churchmen as well as Divinity students.

The Council of 1887 met for the first time in seventeen years without the presence of its Secretary, the Rev. Theodore M. Bishop, D.D., who, as I have noted before,* had given the devoted service of a long and able ministry almost wholly to this Diocese. Since 1881 I had been his Assistant, and from this time filled his place by unanimous choice of the Council till 1898. Again the Bishop urges that "it is time that the Province of New York should be made a practical part of our organization," and "its dormant Federate Council" convened. It *was* convened later, and accomplished some useful work, but has long since gone to sleep again, and with it, apparently, all prospect of any united action for the work and interests of the Church in the State of New York.

More practical in its result was the resolution of the same Council providing for the Semi-Centennial Commemoration of the founding of the original Diocese of Western New York, to be held in 1888 in Trinity Church, Geneva. For this purpose, and also on account of the Bishop's absence at the Lambeth Conference of that year, the Council was deferred to the last days of October, so that the Commemoration following it fell on All Saints' Day, on which the Diocese had come into being and elected its first Bishop in 1838. At the Council itself resolutions were offered by Dr. Rankine and unanimously adopted in memory of Bishop De Lancey as "the founder of our Diocese"—

"Realizing more than ever, in the wonderful growth and development of the original jurisdiction during the last half-century, his clear-sighted, far-reaching wisdom in laying foundations, and how precious are the fruits of his self-sacrificing zeal, which spared neither time, nor strength, nor comfort, nor private means, in fostering

* See above, Ch. XXXIII, p. 213.

the educational institutions and building up the Missionary work of his Diocese" ; and recognizing "the lasting impress of his loving firmness, and of the symmetry and dignity of his character, upon the work which he accomplished."

Resolutions which for once expressed no more than simple truth. This action was communicated to the surviving children of the Bishop, and at the same time was adopted one directing the Standing Committee and the Bishop to secure from the family of Bishop De Lancey consent to the removal of his remains to Geneva ; action which it is greatly to be regretted has had no practical result to the present time. No action of the Standing Committee appears on their records.*

The Feast of All Saints, one of the brightest and loveliest days of the year, gathered in Trinity Church nearly one hundred clergymen, mostly of the *old* Diocese, and a congregation which filled the great church from end to end. Central New York was largely represented, but not by its Bishop, in whose absence the Eucharistic Service was assigned by Bishop Coxe to Drs. Babcock, Wilson, Brainard, Beauchamp and Duff, of that Diocese, with Dean Geddes and Canon Read of the Diocese of Niagara, Morning Prayer being said by Drs. Windsor and M'Knight, and the Rev. Louis B. Van Dyck. The Hymns were "Glorious things of thee are spoken" and "Who are these in bright array," and the latter, to the old tune of "Martyn," brought out such congregational singing as I never heard before in Geneva, if anywhere. After the Collect the Bishop said this Commemoration at the Altar.

"Blessed LORD, who has not dealt with us after our sins, nor rewarded us according to our iniquities ; we render unto Thee most high laud and worthy thanks, as for all Thy mercies which we celebrate this day, so especially for all Thou hast wrought for us through choice vessels of Thy grace who have shone as lights of the world in their several generations, and who do now rest from their labours. Accept, we pray Thee, our grateful commemorations, as we remember before Thee our venerable Fathers in Christ, JOHN HENRY, Bishop of New York, and WILLIAM HEATHCOTE, his son and disciple in the Faith, by whom Thou hast planted and watered this our inheritance, and taught us to know the right ways of the Lord, and to walk

* Journ. 1888, pp. 26, 40. A valuable list of Consecrations of churches in the Diocese from earliest years, and of attendance of laymen at Councils, prepared by Mr. John N. Macomb, Jr., was accepted and printed. (Id. p. 37.)

JAMES RANKINE

in the old paths. And we beseech Thee evermore to keep us in the same ; to show Thy servants Thy work, and their children Thy glory. And may the glorious Majesty of the Lord our God be upon us ; prosper Thou the work of our hands upon us ; O prosper Thou our handy-work. All which we beg through the merits and intercession of Jesus Christ Thy Son, our adorable Lord and Saviour, unto whom, with Thee, O Father, and Thee, O Holy Ghost, be all honour and glory, henceforth and forevermore. *Amen.*"

Of the Sermon, or Historical Address, which the Bishop had long before assigned to me as an old resident in the Diocese and familiar with its history, it need only be said here that it was the germ of the present history so far as concerned the Episcopate of Bishop De Lancey and the years before it. Its text or motto was from the Litany, "O God, we have heard with our ears, and our fathers have declared unto us, the noble works that Thou didst in their days, and in the old time before them ;" and its ending "Non nobis, Domine." It received from the Council a word of thanks, which, as it was written at their request by Bishop Coxe, I may be pardoned for repeating here :

"*Resolved*, That for his able and most instructive Historical Sermon, this day delivered before this Council, under Episcopal appointment, by the Reverend Dr. Hayes, (a copy of which has been already requested for publication with the Journal,) our special thanks are due to the preacher ; whose patient research and masterly compilation of facts have enabled us, and those who may come after us, to understand the Providence of God in our past, and our great occasion for gratitude to Him for the precious instruments through whom He has wrought in founding His Holy Church in the Western region of New York." *

The sermon was published by the Council, with notes, and widely circulated at the time ; but there has been plenty of time since then to forget all about it. The delightful collation which followed in the afternoon in the "Alumni Hall" of the College will doubtless be longer remembered by those who had the good fortune to attend it and listen to the speeches by the Bishop, Dr. Wilson (personal remi-

* Journ. 1888, p. 41. I wish to record that the resolution was offered and seconded by two personal friends, Drs. Anstice and Rankine. The last pages of the Sermon were a plea for the practical carrying out of the Provincial System in the five Dioceses of New York, as a necessary condition of the increase of the Episcopate.

niscences of Bishop De Lancey) and others, and letters from various clergymen and laymen invited, but unable to be present.* Among those who *did* attend were three laymen who were present at the earliest Councils of the Diocese,—George Arnold and Henry E. Rochester, of Rochester, and Dr. Ashbel S. Baldwin (Hobart 1834) of Jacksonville, Fla.

And so ended one of the most memorable festivals which the Diocese of Western New York has kept.

I wish I could quote even a few words here from the Bishop's remarks in his Address of this year on the decease of the Rev. Fortune C. Brown, one of the oldest and most faithful clergymen of the Diocese, of the Bishop of Michigan (Dr. Harris), and of Dean Burgon, his friend of many years, and in regard to the lessons of the Lambeth Conference of 1888 ; or say something of the Church Congress in Buffalo, under the Bishop's presidency, some of whose speeches were not wholly congenial to him ; in one case, I remember, the speaker had to be summarily silenced. But I must hasten on to the end of my long story.

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* The Letters are given in the semi-centennial pamphlet, "Fifty Years" ; that is, 18 out of about 120 received by the Secretary of the Committee, the Rev. Dr. Nelson.

CHAPTER XLVIII

THE Bishop, in his Address of 1889, refers feelingly to the decease (June 30) of the Rev. Lloyd Windsor, D.D., of Hornellsville, one of the oldest clergymen in years and residence, and for many years Chairman of the Committee on Canons, for which office he was eminently qualified *; of Thomas Dennis, many years Warden of Christ and Trinity Churches, Buffalo, who, at the age of 70, after long and faithful service as a lay-reader, was ordered Deacon for the same work, and died only two months later, June 4; and of Michael Scofield, after 42 years' service mostly in this Diocese; and also of the Rev. John Henry Hobart, D.D. (son of the great Bishop), formerly (1846–8) Rector of Trinity Church, Geneva, and from early years the Bishop's beloved friend, to whom was dedicated the first edition of his *Christian Ballads*. This recollection of early days leads to the thought of the approaching completion of twenty-five years of his Episcopate, and the question of his ability to continue in its duties unaided. The subject was taken up by the Council and referred to a committee having in charge both the keeping of the quarter-centennial and the "administration of the Episcopate." The anniversary was kept on Jan. 3 and 4, 1890, in S. Paul's Church, Buffalo, with services of great interest,† in which the Bishop of New York, sixty-four clergymen, and all the vested choirs of the city (250 choristers) took part. The procession of the various choirs through the aisles of the great church, singing over and over "The Son of God goes forth to war," and followed by the long array of Priests in surplice, stole and hood, was a sight never before seen in Western New York. After special Prayers, the Bishop was presented by the Rev. Dr. Rankine with a congratulatory address meant to accompany the gift from the Clergy of a Pastoral Staff (which how-

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* He began his ministry in the Diocese on its natal day, All Saints, 1838, and never left it except for seven years in Cleveland, O. See also Ch. XXV., p. 153, and Ch. XXXIII., p. 211 above.

† S. Paul's had been only that morning re-consecrated after its restoration from almost total destruction by fire in 1888.

ever was not completed at this time)* and, from Hobart College and the De Lancey Divinity School, a rare copy of the Prayer Book in various languages. This was followed by an address from the Chancellor of the Diocese, the Hon. James M. Smith, LL.D., on behalf of the Laity, with a gift of $1,500. The service was concluded by a notable address by the Bishop of New York, most eloquently and ingeniously picturing the "Ideal Bishop": first as having "the instinct, the vision, and the habit, of righteousness"; second in "the paternal quality"; third in learning; fourth, in the "gift of poetic fire"; leaving those whom he addressed to make their own application of his words.

"But surely," he concludes, "one who feels how much he, as the least of his brethren, owes to one whose clarion voice has never given forth a false or treacherous note, and whose lofty and beautiful life has been a daily inspiration to every highest duty, may here thank God with you for that which we are here tonight to hold in grateful memory. The years come and go. Men arise, move through their little span, and disappear. But in this Diocese, Hobart and De Lancey will never be forgotten—nay, nor, thank God, another!"

On the following morning the Holy Communion was celebrated by the Bishop, assisted by the Bishop of New York and Drs. Hitchcock and Lobdell, with a Sermon, thought out but not written, by the Bishop himself, on "Our Common Ministry and its great Responsilities," and concluding with some exceedingly interesting reminiscences of early days in Western New York, and of his own election and consecration. Again I must regretfully refer to the Journal itself for the record of his eloquent words.†

At the Council of 1890, at Niagara Falls, a Sermon on the Church's Educational Work was preached by the Rev. Dr. Potter, President of Hobart College. The Committee on the Administration of the Episcopate presented a Report reciting a communication from the Bishop on the possible need of some relief in his duties, (for which, however, he did not ask,) the evident fact that "there should be two dioceses, Buffalo and Rochester should be See-Cities," and S. Andrew's Church was ready for a Cathedral for the latter, "yet in his opinion

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* It was actually presented on the anniversary of the Bishop's accession to the Episcopate of the Diocese, April 5, 1865.

† Journ. 1890, pp. 231–41.

THE RESTORED ST. PAUL'S, BUFFALO.
From Main Street.

Photograph by A. W. Simon, 1895.

Reproduced by permission from the Evans-Bartlett History of St. Paul's Church, Buffalo, copyrighted and published 1903.

the time is yet somewhat remote when the erection of a new diocese will be feasible." The Council might judge differently. The next resource, the election of a Coadjutor, is objectionable on account of the additional burden of expense which might become oppressive. The aid of two Archdeacons or four Rural Deans with salaries might answer. The Committee think the division of the Diocese and a Coadjutor both impracticable, and advise the creation of two Archdeaconries, without saying anything about salaries. It was resolved at once to appropriate $1,000 for Episcopal and clerical assistance for the Bishop; but a motion by the Rev. A. S. Crapsey to refer back the report with instructions to report to the next Council measures for the division of the Diocese into those of Buffalo and Rochester was carried with brief debate by a large vote, and on a division by Orders was lost by non-concurrence, the Clergy voting for it by 50 to 7, and the Laity against it by 15 to 25. A resolution was then passed for a Committee to report on the *expediency* of dividing the Diocese. Another followed for the appointment of a General Missionary with a salary. (But no such officer was appointed.)*

At the Council of 1891, in Geneva, the Committee on the Division of the Diocese report that "said division is wise, is demanded by the necessities of the work, and is therefore feasible," and therefore (1) that it is expedient to erect the two Dioceses of Buffalo and Rochester, *provided* that a sufficient endowment can be secured; (2) that the Committee take measures to raise $100,000 for the fund; (3) fixing the line of division. These resolutions were adopted, the first by 63 to 10, the other two unanimously. But on a vote by orders on the three, the clergy voted for them by 44 to 10, and the Lay vote, by the accidental absence of one of their number while the vote was being taken, was tied, 18 to 18 parishes, and 1 divided.† The proposition was therefore defeated, in spite of the almost unanimous opinion of the clergy several times given, and has thus far not been renewed.

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* Journ. 1880, pp. 23, 31–3.

† Trinity Church, Geneva, two of whose three delegates were in favour of division. One of these left the Council temporarily just before the vote was taken; the Parish was therefore tied, the Lay vote was tied, and the Diocese was practically tied. It may be a question, however, how far the measure would have been actually carried out on a Lay vote so nearly balanced. An amendment declaring division inexpedient until the fund was raised was lost by a joint vote of 62 to 15.

I find that in the same year the Bishop and Standing Committee refused their consent to the consecration of Dr. Phillips Brooks as Bishop of Massachusetts.

The Journal of 1891 records that the Bishop delivered his Fifth Charge to the clergy on "Our Catholic Position and Work." I have not found it in print, and hardly an allusion to it appears in the Diocesan paper, *Our Church Work.**

The Council of 1892, in Buffalo, was immediately preceded by the consecration of Trinity Church, Delaware Avenue, a large and costly edifice which had at last taken the place of the Doric temple occupied so many years on Washington St. With this was now combined the simple but beautiful little chapel erected some years before by what was then Christ Church, a congregation formed from S. John's, and finally united with Trinity. The building of the new church was largely due to the energy and ability of the Rev. Dr. Van Bokkelen, Rector from 1874 to 1886, and to the liberal gifts of his wife, which provided nearly all the work and decoration of the chancel. With all this, the church had been opened in 1886 with a debt of $50,000, and for a year after was without a Rector. Five years later, under the leadership of Dr. Van Bokkelen's successor, the Rev. Dr. Francis Lobdell, the debt had been paid, and the church, still without a tower, but otherwise complete, and adorned with a great number of costly and beautiful memorials in stained glass, stone and metal work, was ready for consecration.†

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* After the discontinuance of the *Gospel Messenger* in 1872, Bishop Coxe published in Buffalo an occasional paper called *The Orbit*, while in Rochester several of the clergy began in 1877 a small semi-monthly called *Our Church Work*. In 1880 these were united in *The Kalendar*, a weekly for the whole Diocese, published in Rochester up to August, 1885, then in Westfield, as *The Church Kalendar*, under my editorship, to 1889, when it was changed to *The Church Messenger* of Buffalo. In 1890 this was given up, and *Our Church Work* resumed at Rochester; in 1893 transferred to Buffalo, and edited for a year by the Rev. Thomas B. Berry, then for a short time by the Rev. W. Bedford Jones, and finally by the Rev. Warren W. Walsh till May, 1902, when it was discontinued, and nothing has thus far taken its place.

† Since then a rectory and other gifts have provided a considerable endowment. The parish now (May, 1903) reports 959 communicants, nearly the same as S. Paul's, which has 970, these two being the largest number reported in the Diocese. I am indebted to Mrs. S. F. Mixer's interesting History of Trinity Church (Buffalo 1897) for some facts and illustrations.

Both these hardworking and successful clergymen died in Buffalo ; Dr. Van Bokkelen on All Saints' Day, 1889, Dr. Lobdell Oct. 26, 1899.

The question of Episcopal work came up again at this Council, introduced by the Bishop, who expressed his need of a coadjutor, although he did not ask for one. A Committee reported in favour of such action ; but after a protracted debate, and some ineffectual effort to combine with this measure a provision for the residence of a Bishop in Rochester, the Council refused to act upon it by a negative vote of 31 to 24 of the clergy, and 12 to 10 of the parishes represented.*

On the failure of this effort, a Committee was appointed, on motion of Judge William H. Adams of Canandaigua,† to confer with the Diocese of Central New York, "to ascertain whether a division of the two dioceses into three is desirable and practicable." This Committee reported the next year that the Convention of the Diocese of Central New York declined to consider the proposition.‡

In the Council of 1895, at Lockport, the subject was once more discussed, at the instance of the Bishop, in committee of the whole, with the result that "in view of the present financial condition of the country, it is not expedient to take any measures at this Council towards the division of the Diocese ; and that for the same reason, the consideration of the subject of an Assistant Bishop be postponed." This is the last record of any action in the matter.§

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* Such a vote can hardly be said to be any fair expression of the opinion of a Diocese numbering at that time 112 clergymen and 121 parishes and missions. My own belief was and is that the relief would have been given to the Bishop (in spite of strong objections to Assistant Bishops generally) if the Coadjutor had been required to reside in Rochester. But this is only my own opinion, and may very likely be wrong.

† Son of the venerable John Adams of Lyons, mentioned in Chap. XXIII., p. 143 above; like his father, an earnest and intelligent Churchman, and, like his brother-in-law the late Judge James C. Smith (dec. Sept. 26, 1900), a pillar of the old S. John's Church, Canandaigua. Judge Adams has just entered into rest, Oct. 12, 1903, aet. 62.

‡ Journ. 1893, pp. 40, 231.

§ A resolution looking to the division of the Diocese was offered at the Special Council of 1896 for the election of a Bishop, by the Rev. Algernon S. Crapsey of Rochester, but, under the limitations of the call of the Special Council, it was not allowed to be considered or even entered on the Journal.

In 1895 an important change in the Missionary work of the Diocese, first proposed, as was said, in 1886, was made by the substitution of the Archdeaconries of Buffalo and Rochester for the four Deaneries. The chief practical difference was the appointment in each of an Archdeacon, with a sufficient salary to enable him to give his whole time to that office, and a Missionary Board taking the place of the former Deanery Convocations.* Under this system there was reported in 1896 a considerable advance in the Missionary work. The Archdeacon of Rochester adds that its practical operation appears to further the three purposes for which the Archdeaconries were erected; "to pave the way for the long contemplated division of the Diocese; to relieve the Bishop from much care and excessive labour; and to provide more direct and personal attention to the missions in the district."†

A few words must be said here on the parochial work of the Diocese in the later years of Bishop Coxe's Episcopate, in addition to what has been already noted.

In the See city there is first of all the remarkable work of the Rev. Charles H. Smith to which I have before alluded. In 1876, after two years' work in city missions, he became Rector of S. James's Church, on the "East side," *i. e.*, the business and labouring part of the city, having even then a great foreign population which has since been reinforced by an immense number from every nation of Europe. S. James was then a parish of 244 communicants, with a small wooden church a mile from the centre line of the city, and the only church in all that half of Buffalo; Trinity and S. John's being practically on the west side, though geographically a little east of Main St., the Broadway of Buffalo. The Rector at once began the work of founding missions and building churches on the east side, at first single-handed, then with one, two and so on to half-a-dozen curates. The result to this time is briefly that the old parish church has been replaced by a substantial stone church of good architectural

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* In Buffalo the first Archdeacon was the Rev. Dr. Lobdell, who, being still Rector of Trinity Church, was assisted by a General Missionary. In 1898 he was succeeded by the Rev. Charles A. Bragdon, who, as well as the Archdeacon of Rochester, the Rev. Dr. Louis C. Washburn, had no parochial charge, so that both were able to give, and have given, most effective supervision of the missions.

† Journ. 1896, p. 89.

THE GOOD SHEPHERD, BUFFALO
Ingersoll Memorial, 1888

character, with rectory and parish house; and around it, and built up wholly or mainly from it, are eight mission churches, of which two or three have grown into substantial parishes, while the others have church buildings, some of them temporary, but quite sufficient for present needs, and reporting in all nearly 1,700 communicants and 1,400 Sunday-scholars. Of the parish and missionary work carried on in all these I cannot begin to tell; it is greatly increased in labour and also in efficiency by the fact that the parishioners are in large proportion made up of the families of employees of the twenty railroads centring in Buffalo.* It should be added that two parishes which did not spring from S. James's Church, S. Andrew and S. Barnabas, are now doing a good work farther north on the east side; as does All Saints on North Main St.

In the mother church of S. Paul, Dr. Shelton's successors were the Rev. Dr. John W. Brown (1882–88), afterwards so well known as Rector of S. Thomas, New York, the Rev. Henry A. Adams (1889–92), and the Rev. Dr. Jacob A. Regester, the present Rector. The old parish is now far "down-town," but is still the largest in the city, and, with its parish house and the beginning of an endowment, will doubtless always remain the centre of a widely-extended and important work.

In 1888 a small but beautiful Norman church of stone on Jewett Avenue, four miles away from S. Paul's, was consecrated under the name of "The Church of the Good Shepherd," as the gift of Mr. Elam R. Jewett in memory of Dr. Edward Ingersoll. To this was added later a rectory and parish house, given mostly by the widow of the Founder, and a considerable congregation was soon gathered in that new part of the city under the Rev. Thomas B. Berry, the first and thus far only Rector. The Church of the Ascension, under the late Dr. William A. Hitchcock, and S. Mary's, under Dr. Charles F. J. Wrigley, had grown into large and strong parishes before the close of Bishop Coxe's Episcopate. Grace Church, in what was once the adjoin-

* I must refer to Bishop Coxe's Address of 1893 (Journ. p. 189) for a fuller and appreciative account of the work of Dr. Smith and the help given in it by the "equally devoted wife who delights to cheer him alike with her patrimony and with her heart and hand." One can hardly exaggerate the work they have done and the good accomplished by it, for a people among whom there has never been, I presume, a single Churchman of wealth. In 1895 Hobart College gave him (its Valedictorian of 1870) a well-deserved Doctorate of Divinity, at the request of the Clergy of Buffalo.

ing village of Black Rock on the Niagara River, grew slowly but steadily under the long and faithful rectorship of Dr. Louis B. Van Dyck, and his successor Charles A. Ricksecker, and its mission still farther away, S. Mark's, has also become a substantial parish with a mission of its own. S. Luke's, under Dr. Walter North, and S. John's, under the Rev. George G. Ballard, built new churches on the West side some years ago. In the chapel of the Church Home the ministrations of the Church to the many old people and children were faithfully kept up year after year by a succession of good men, Dr. Ingersoll, Dr. Howard, and Henry S. Huntington, and from 1896 by the present Chaplain, the Rev. Jesse Brush.*

In Rochester a memorable work was done in S. Luke's, the mother church of that city, in the thirty years' charge of the Rev. Dr. Henry Anstice. Like S. Paul's in Buffalo, the old parish held its own in spite of the removal of so many of its best families to the East Side, which is now in that city the "residence" side; and its societies and means of charitable work grew more numerous and more active each year. Like S. Paul's, too, it has made a substantial beginning of the endowment which will some time be needed to carry on its beneficent work. Christ Church, in the long rectorship of Dr. William D'Orville Doty, ending only with his death, Jan. 5, 1900, came to be one of the largest and most efficient parishes of the city, and a magnificent church has almost literally *grown out* of the little brick church built under Bishop Neely in 1855, and several times enlarged. Of the work of S. Andrew's under Dr. Crapsey, S. James's, under the Rev. James H. Dennis, and Trinity, more lately under the Rev. Warren C. Hubbard, I have spoken before. The Church of the Epiphany, originally a chapel of S. Luke's, has also developed into a strong and active parish in the long rectorship (twenty years) of Dr.

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* At the beginning of Bishop Coxe's Episcopate, Buffalo, with a population of 94,502, had seven parishes and 1,500 communicants. It has now (1903) 24 parishes and missions and about 6,300 communicants, with a population (by the census of 1900) of 352,387; surely enough for one Bishop's *Parochia!* It will be noted that in 38 years the Church had gained on the population from 1 communicant in 61 to 1 in 55, notwithstanding the enormous increase of foreign-born people.

The present beautiful chapel of the Holy Innocents at the Church Home was consecrated by Bishop Coxe on the last All Saints' Day of his life, as the gift of Mr. E. H. Hutchinson.

Amos Skeele. S. Paul's, where so noble a work was done in Bishop De Lancey's day by Dr. Van Ingen, and after him by Dr. Van Rensselaer, Dr. Foote, and Dr. Washburn, some years ago gave up its venerable old church of 1829 for a new and well appointed building two miles farther east, gathering thus an almost new congregation.* S. Mark's, another mission of S. Luke's, has also grown into a substantial parish in a poorer part of the city, under its only Rector for the nineteen years of its existence, the Rev. Edward P. Hart, a graduate of the De Lancey Divinity School.†

It is impossible even to mention in detail the many similar instances of the planting and growth of the Church in the smaller towns of the Diocese under the like earnest and long-continued pastoral care. One thing is apparent through it all,—the success of such work proportioned in so many cases to the permanency of the pastoral office. Numerical growth of course largely depends on the growth and business activity of the town itself; but that alone could not make such parishes as have been built up at Olean under Dr. James W. Ashton; at Jamestown under Spruille Burford, Dr. Theodore Bishop and Andrew Sidney Dealey; at Lockport (Grace Church and its three or four missions) under William Frederick Faber; Le Roy under Pierre Cushing, Geneseo under William A. Coale and Dr. Charles H. Boynton, Corning under Dr. R. R. Converse and Walter C. Roberts, Niagara Falls under George F. Rosenmüller and Philip W. Mosher, Bath under Dr. Howard and Benjamin S. Sanderson, Hornellsville under Dr. Windsor and Edwin S. Hoffman, Canandaigua under Eugene J. Babcock and Charles J. Clausen. Many other cases there are where equally good work under less favouring circumstances has not brought the same apparent increase, but is no less good for all that; such as that of Dr. Darnell in and near Avon, Dr.

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* The old S. Paul's, with its Parish House, was the centre of an important deaconess work during Dr. Louis C. Washburn's rectorship, under Miss Susan Mather, one of the three deaconesses of the Diocese in Bishop Coxe's time,—the other two being Mrs. Wickham, whom I have mentioned before, and Miss Harriet Dayton, daughter of that venerable Churchman of old times, Judge Dayton of Lockport.

† Rochester had in 1865 four parishes and 1,150 communicants in a population of 50,940. It has now 12 parishes and 4,022 communicants to 162,608 population (census of 1900). In this case the gain of communicants on population has been from 1 in 44 to 1 in 39.

Landers at Fredonia, George W. S. Ayers at Mayville, Benjamin F. Miller at Bradford, Dr. Henry Spalding at Lyons, Dr. William B. Edson at Clifton Springs and Phelps, E. H. Edson, Jonathan E. Goodhue and Dr. Van Dyck at Newark, Francis S. Dunham at Albion, and others who ought to be mentioned if I could extend indefinitely this long list of mere names. I can hardly hope that the instances I have noted will give any clear idea of the extension of the Church in these later years.*

* In Geneva, to which I have often had occasion to refer as a centre of Church work for the Eastern end of the Diocese, the two parishes now report 1140 communicants in a population of about 12,000—the largest proportion, as far as I am informed, in any city in the United States. Here and in Buffalo are two small congregations of coloured people, the only such in the Diocese. A mission has been begun recently among the Iroquois (Seneca) Indians remaining on the "Cattaraugus Reservation."

CHRIST CHURCH, ROCHESTER

CHAPTER XLIX

THE restoration of Christian Union in Unity was, as I have said, the deep desire and hope of Bishop Coxe, not for his younger and more sanguine years only, but for his whole life. It would take a volume to give a full account of his efforts to that end even in his last years.

In October, 1887, the House of Bishops, expressing their "sympathy and confidence in the work of reform in France conducted upon the Gallican lines," appointed Bishops Coxe, Lyman and Potter a committee to aid in that work, especially by helping the Rev. Dr. Alberigh-Mackay, who had come from Paris to raise funds for the Mission of Père Hyacinthe Loyson. An appeal for such aid was issued by them, setting forth the success already attained, and the conviction of even the French Protestants that the Church of France could be reformed only from within. During the winter the Bishop was much engaged in conferences in New York or elsewhere, in preparation for his own large share in this duty immediately before the Lambeth Conference of 1888. It was partly for this reason that he took passage in a Havre steamer on June 2, and went directly to Paris.* His first step there was a conference at the American Church of the Holy Trinity with the Rector and others, and next, devoting several hours daily to inquiry and effort, and visits to the Gallican Churchmen of Paris in conjunction with Père Loyson. Then follows his Letter to the Archbishop of Paris, explaining with great courtesy, and in the true spirit, as it seems to me, of a primitive Bishop, his motives and purpose in visiting that Diocese, making known his errand "not more truly in conformity with primitive canons than out of respect to the Archbishop's person and his official dignity;" that appeals had come to the Anglo-American Church from

* He mentions visiting the steerage passengers (mostly French and Italians) on Sunday, "exhorting them to hallow the day," and giving them tracts in French with which he had been supplied by Mr. William H. Bogart of Aurora, and which those who could read joyfully accepted and read aloud to the others. On landing at Havre he "entered a church and prayed for the Church in France," and did the same daily, "and always on visiting a church of the Roman Rite."

certain of the faithful Priests and Laymen of France, "truly Catholics, as that precious name was always understood before the divisions of the East and West," complaining that they were deprived of their Bishop's fatherly care and of the Sacraments only because they adhere to Gallican maxims and profess the Catholic Faith according to the rule of S. Vincent of Lerins. "They accept the canonical primacy of the great Apostolic See of the West, rejecting only those modern pretensions to infallibility and supremacy which the whole Gallican Church rejected in 1682." If for this the Archbishop deprives them of pastoral care, they are entitled to "temporary and provisional succour" at the hands of another Bishop, who, "not to stimulate schism, but the reverse," will administer confirmation to this suffering flock if their own Pastor will not heed this appeal.

And as the appeal was unheard, the Bishop, on S. John Baptist's Day, after the Morning Service in the American Church, confirmed (with a service in French) 36 candidates in the temporary French Church, Père Loyson reading and explaining his letter to the Archbishop. For this Bishop Coxe was severely criticised in the *Living Church* as exceeding his commission from the House of Bishops, but was fully vindicated by other Church papers.*

During the Lambeth Conference much time was given to consultation on this work. The Bishop was on the Committees on "the Scandinavian and Old Catholic Churches," and on "Authoritative Standards of Doctrine and Worship." From this time on he never ceased his labours and appeals to Churchmen in England and America for "the Gallican work." In 1888 alone he had raised and forwarded to Père Loyson one thousand dollars, and the next and following years considerable additional sums; I cannot find any statement of the whole amount, but it must have been large, though all too little for the needs of the work.

In the Old Catholic movement in Germany and Switzerland he took an active part through all these years. At the Congress of September, 1888, at Heidelberg, after officiating in the services with Bishop Reinkens, he made an address "in response to their enthusiastic reception of an American Bishop," and took part in the following sessions. In his Journals of years following are frequent notices of "conferences on Gallican work," "organizing (with other Bish-

* *Church Kalendar*, IX. 50, 52, 57; *Churchman*, LXIII. 3.

ops) a Gallican League," "preaching in behalf of Gallican restoration," on "the perishing condition of Christianity in France," on "the German and Swiss Reformation, and the Anglican Restoration," on "the Old Catholics and the Gallicans," and the like. He had much correspondence with the Bishops of Holland on their part in the Old Catholic movement and their doubtful attitude towards the Anglican Church, taking great pains to set before them her true Catholic position and teaching. From some of the clergy of that Church he received responses of much interest showing the new light on this subject which they had gained from his presentation of it.* In 1893 (March 25) he records his resignation "as visiting Bishop of the Gallican Church, preparatory to the acceptance of provisional charge of the same by the Archbishop of Utrecht." From this time his attention was given more to the conferences with Protestant bodies, the Presbyterians particularly, in regard to efforts towards Christian Unity. His part in this work is too well known to require special remark; I have already noted (p. 325) its beginning in the Christian Unity Society of 1864. From 1888 he was in frequent if not constant correspondence with Presbyterian divines like Dr. Shields and Prof. Austin Phelps. In October, 1892, he notes a meeting with the Bishop of Alabama and a committee of Presbyterian Pastors on Christian Unity, at Baltimore; in the same month another at Princeton; and so on month after month, conferences recorded and commented on fully, as most of my readers will remember, in the religious and secular papers of the time, and, however apparently fruitless thus far in any definite or corporate action, certainly of much value in the spirit which they evoked in behalf of better relations between Christian bodies having so much in common.

The very depth and intensity of the Bishop's convictions in regard to unity on primitive and Catholic principles gave a force to his abhorrence of the modern Papal system as the great obstacle to its attainment, which often, I think, caused his real position to be misunderstood. It would be useless to defend all his impulsive and vehement utterances against Romanism and Romanists as strictly reasonable, or consistent with his positive belief and practice. So much his most loyal and devoted friends have often and regretfully had to ac-

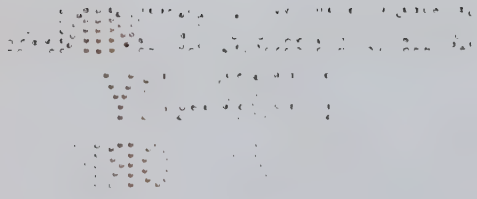
* See in *Churchman*, LXI. 140, 478, 554, 630, his correspondence with Fr. Van Santen, of Dordrecht, and remarks on the same.

knowledge. But such utterances attracted from the public, and from those who knew little of him personally, an utterly disproportionate attention, as compared with those in which he set forth true Catholic principles. He himself has told of the shock of bitter disappointment which the secession of Newman gave him, and from which, it may be said, he never recovered. In the criticisms of his letters of 1866 on Dr. Pusey's *Eirenicon*, his argument does not seem to me to touch the pleadings of that book, but is directed against the supposed consequences drawn from them by others. And so in later years he repeatedly denounces doctrinal and ritual errors which he does *not* specify, and which were in fact, as it seems to me, not at all clearly defined in his own mind. In his Address of 1886 he maintains that "Liberal" Romanists are good citizens; that he has no fear of such ecclesiastics as the early prelates like Carroll and Cheverus, or laymen like Chief Justice Taney, "a true patriot," whose family were his own parishioners in Baltimore. In his introduction to Hirscher's work, as quoted on p. 323 above, he cannot withhold his sympathy from one who like Schlegel gave his adhesion to Romanism rather than to Protestantism which was practically infidelity, though he cannot even contemplate the possibility of such a position as suggested in the *Eirenicon* in the almost impossible case that the Church of England should commit itself to heretical teaching.

So in the miserable personal and ritual controversies of 1870-75, which are now almost forgotten, and which I should hope no one would wish to remember, the Bishop was greatly misunderstood, though here again it must be admitted that he was neither clear nor consistent, any more than were some of his opponents.

In his Charge of 1885 on "The Church of Law and the Law of the Church," he lays down the principle that the Ordinary is to be consulted not only in doubt but in *silence* of law, and that variations from ordinary use not thus sanctioned must be deemed "novel and unauthorized;" a principle which *might* be taken logically to mean that a Parish Priest must do *nothing* which was not expressly ordered either by the Prayer Book or the Bishop. But this was probably very far from his meaning. When he comes to give applications of the principle, the things condemned are the saying of the General Thanksgiving by Priest and People together,—saying the invocations of the Litany together,—using *Te Deum* as an Anthem on ordinary

DE LANCEY SCHOOL FOR GIRLS, GENEVA



Sundays, and such like usages, most of which, I believe, are nearly unknown in this Diocese, though approved in some others. In some other matters the Bishop was curiously conservative of old customs. He regretted the disuse of the gown and bands, and not only insisted on their being worn, for some years, by the preacher at Convention, but persuaded Dr. Ingersoll, the first one to abandon those vestments about 1852, to revive them for a time in his last years in Trinity Church, Buffalo. So he wished to preserve what Bishop De Lancey, who disliked it extremely, used to call the "tub pulpit." He would have restored by canonical provision in his own Diocese the saying of the General Confession *after* the Minister (clause by clause), regarding the opinion of the House of Bishops and direction of the General Convention of 1835 as utterly illegal, and Bishop Hopkins's refusal to obey it as fully justified.* He had expressed himself against Eucharistic lights in the "Declaration" of 28 Bishops in 1867, and he reiterated this opinion in 1890† on the ground that they were not expressly authorized in this country, though lawful, as he believes, in the Church of England; and quotes Bishop De Lancey as not objecting to the lights in themselves, but "to their introduction against all preceding usage, by wilfulness of private judgment."‡ But although Bishop Coxe in several instances *advised* against this use, he never, so far as I am informed, attempted to enforce this advice, although in one instance at least he was severely and unjustly

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* Charge of 1885. (*Church Kalendar*, VI. 289 seq.; *Churchman*, Sept., 1885). The opinion was given pursuant to a resolution of the House of Deputies asking for such counsel "in order that such measures may be taken as will maintain uniformity of practice in this behalf, in conformity to ancient usage." (Journ. Gen. Convention, 1835, pp. 24, 65, 102.)

† "Godly Counsels," *Churchman*, LXII. 376 (Sept. 27, 1890). The special things censured by this now almost forgotten "Declaration" were altar lights, incense, "reverences to the Holy Table or to the Elements thereon" implying false views of the Eucharistic Sacrifice, and "the adoption of clerical habits hitherto unknown, or material alterations of those which have been in use since the establishment of our Episcopate."

‡ As a matter of fact Bishop De Lancey never expressed an opinion on the subject in any official way; he only said (see p. 179 above), that "in this Diocese there are no emblematic candles on the Altar," and "no substitution of the Surplice for the Gown in the pulpit," except in "the emergency of not having a Gown," which latter "emergency" soon after became the rule, without any authorization or any objection on the Bishop's part. (Journ. 1846, p. 48.)

censured for having done so.* So the lights were constantly used in some parishes through most of his Episcopate, with his full knowledge, and without one word of objection from him. He protested strongly against the positions of Bishop Hopkins's "Law of Ritualism" in regard to vestments, even white and coloured stoles, which however came to be later a general fashion here as everywhere else.† I have already noted his express sanction and example of the Eucharistic use of alb and chasuble.‡ He did not like the omission of the Litany after Morning Prayer on Communion Sundays; but he would not interfere where that omission was a parochial "use." But the truth is that the Bishop was apt to be governed very much in such matters by his confidence (or want of it) in the clergyman's loyalty to the Church.

But with all the Bishop's peculiar ideas of ceremonial, which were sometimes puzzling and perplexing to those who did not know him well, he had a rare liturgical instinct which somehow always brought him out right in the end.§ His own part in the service—attitude, read-

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* It was in this particular case that Bishop Coxe told me that he expressly did *not* enforce his opinion, but gave his advice on account of the state of feeling in that parish; and added emphatically that "for his own part, he would be glad to see Eucharistic lights on every altar in his Diocese, but felt bound to *wait* until they were expressly authorized."

† Here the Bishop was, it seems to me, entirely in the right, so far as the Daily Office is concerned, as is clearly shown in the full and conclusive evidence of primitive usage in Marriott's "Vestiarium Christianum." But the later use of coloured stoles as *Eucharistic* vestments is quite another thing, and would, I am sure, have met with no objection from Bishop Coxe. In fact, he "desired" *white* stoles for Easter-Tide to be authorized. (*Kalendar*, I. 119.)

‡ See Ch. XXXV. p. 234. These vestments were in use in a small number of churches in the Diocese all through Bishop Coxe's time. It will be remembered that he wrote the Report of the Committee of the House of Bishops of 1886 on "Vestments," which expresses the opinion that the "historic fact" of the use of the mitre by Bishops Seabury and Claggett "justifies any Bishop in resuming it." But I cannot imagine that any process of reasoning would have induced the Bishop himself to resume *that* "vestment." He would have been glad, like Bishop Lyman, to lay aside his "chimere" in summer or exchange it for a "cloth cope" in winter.

§ On one memorable occasion, the clergyman in charge, who had been reduced to despair at the Bishop's changes in the arrangement of the service at the last moment, said to me after it was all over, "I never saw a man who had such a capacity for tangling things all up, and then bringing perfect order out of them all

ing, gestures, were according to no rule except his own, but impressed every one with the aspect of deep and sincere devotion; and, on the rare occasions when he was willing to *sing* his part in the Eucharistic Office, with the added melody of a voice whose every utterance was sweet to hear.

One would gladly linger long on these personal traits, which have left a charm in the very memory of the good Bishop on all who had the happiness to know him. But I have only left myself room to tell briefly the story of his last days.

Up to the Council of 1896 the Bishop had kept up fairly with his usual work, officiating frequently when at home in the Chapel of the Holy Innocents at the Church Home, which was then vacant by the decease of the Rev. Henry S. Huntington. On Easter Day he officiated and preached four times, at S. Philip's, Trinity, Fort Porter and S. Paul's, and the next day gave a Lecture to the University Club on "English University Men" whom he had known.* I should note that he had taken his full part in the General Convention of 1895, at Minneapolis, where he preached the opening sermon, one remembered and often mentioned as of extraordinary power and eloquence. He also "presided in the Commission on Christian Unity, and welcomed the Rev. Dr. Smith, from the Committee of the Presbyterian General Assembly, to a Conference."† At Minneapolis he officiated in the Swedish Church of S. Ansgarius, and the Swedish Rite as revised by Bishop Kemper; but he is careful to record that he read the Gospel in the *Missa* and gave the Benediction in *English*. Later comes a conference with the Bishop of Utah "on the condition of

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at the end." It was at the same service that the Bishop interrupted a venerable clergyman who had begun the First Lesson two or three chapters out of the way, with "my dear brother, we *cannot* have the wrong lesson on such a day as this!" and found the place for him.

* "Blessed be God for enabling me to do, and to enjoy doing, this day's blessed work, and that of the Octave just concluded. Amen. On this day, one-and-thirty years ago—blessed be God for His sparing mercy—Bishop De Lancey resting from his labours, I began my work as Diocesan Bishop. Forgive me all my mistakes and faults, Blessed Jesus, my Master and Redeemer. Amen." (Bishop's Journal of 1896, not published by him.)

† "A week full of work; full of mercies; full of wonders; for this Northwest is full of wonders in itself; and Faribault and its Bishop are the greatest of all. Finally, this last record renews the Savoy Conference in a better spirit." Journal, p. 207.

Nevada, and the results of work among the Mormons;" a conference at New York (in January, 1896) on the Revision of the Constitution and Canons; a Lecture to the Church Club on "an Ideal Hymnal"; devotions and lectures to the Candidates of his Diocese in the General Theological Seminary; preaching at Lakewood, N. J. (his frequent place of rest those last years), to the servants and employees of the house, on the Imitation of Christ in Lent (several times repeated); consecrating the Rev. Dr. Satterlee as Bishop of Washington in Calvary Church, New York, his own former church; further conferences with the new Bishop, on the Standard Bible, and with the Seminary students; and so on.*

After the Council of May, 1896, it was evident to all that the Bishop was a stricken man. But he officiated three times in Buffalo on Whitsun Day; presided the next day at the Annual Dinner of the Alumni of the General Theological Seminary, and on Wednesday at the Examinations and Commencement; on Thursday and Friday held various conferences in New York, and on Saturday, at Geneva, "with Mr. Chew, regarding the proposed new chancel of Trinity Church, and *my burial place;*" on Trinity Sunday, in S. Paul's, Buffalo, held an examination, and ordinations to the Diaconate and Priesthood; the following month, officiated at a special office and visitation for the Livingston Park School in Rochester, at Geneseo, Mount Morris, Phelps, S. Margaret's School and the Church Home, Buffalo, De Veaux College, the De Lancey School for Girls and Hobart College; and on the third Sunday after Trinity, June 21, held his last Ordination in my little church at Phelps, admitting Mr. Cuthbert O. S. Kearton to the Diaconate,† and officiating at Clifton Springs

* "Feb. 26. One hundred years since the death of Bishop Seabury. R. I. P.
"Feb. 29. The last Leap Year Day I shall ever see, probably. . . 'So teach us to number our days.' Amen." Journ. p. 208.

† On this day he notes: "The Solstice already reached. *Eheu!* 'So teach us.' Renewed the thoughts of June 27, 1841, when Hobart and I were ordained to the Diaconate, on this Third Sunday after Trinity, five and fifty years ago. How long and patiently the Lord has borne with my imperfect services! Blessed be His Name. *Miserere Jesu.* Amen."

The Bishop's Sermon at this Ordination was in strict accordance with the Rubric ("declaring the duty and office of such as come to be admitted," etc.), and his address to the candidate is noted in my Diary as "the most fitting and impressive that I ever heard on a like occasion." But he was quite ill, and kept his room from the end of the service till he went to Clifton Springs at 5 P. M., taking no food but a little malted milk. I think he did not preach in the evening.

in the evening. The next Sunday he held a Confirmation at Jamestown, at the other end of the Diocese, and preached, though too ill to stand.* The next day, at Randolph, "weak, and at times in pain, unable to digest a scant invalid's breakfast," he "worked through the day, officiating, preaching and confirming, with exhortation;" and the day following, "spent in pain and growing weakness," he officiated at the funeral of Gen. Howard in Buffalo. The next day, July 1, he held various conferences, met the Board of Education, and distributed, as every year, the "Ketcham Medals" at the Academy; on the 4th attended the special service at S. Paul's; on Sunday, the 5th, "did a day's work, though suffering greatly," having "an early celebration, Morning Service in private at home, then went to Trinity Church, to hear the Sermon by a young clergyman who wishes to come into the Diocese; in the afternoon drove to the pretty little church of S. Jude, which I opened as an oratory, preached, and confirmed, thence drove to the Rectory, took only a little malted milk which I had brought with me; thence to S. Stephen's Church, where I confirmed with exhortation only. +God grant me His aid!+Amen." After a laborious day on Monday, with letters, etc., "preparing to leave home," he officiated on Tuesday, the 7th, amid similar work, at the opening exercises of the National Education Convention in Buffalo, (his last public duty,) and at a late hour in the evening reached the Sanitarium at Clifton Springs, where his few remaining days were spent. On the following Sunday, the 12th, he "confirmed a sufferer in the hospital" of the Sanitarium. On the 18th, Saturday, is the last entry in his Journal. "So I reach the close of another week. How short my time is! May I work while my time lasts. Amen."†

It seems that on Monday the Bishop felt much better, and for this and other reasons was preparing to return home. He went out

* "Gave address from my chair in a familiar way as to a dear people, whom I thought proper to take into my confidence. *A Blessed Day.*"

† On Thursday, the 16th, I went to the Springs to see the Bishop, who, though very feeble, was bright as ever, but evidently much worried about diocesan matters. As I left him after an hour's talk (not much of it by me), I said, "Bishop, I wish you would go away and not think of the Diocese or anything in it for six weeks." "O, if I only could!" said he. And then followed a loving remembrance to my daughters and thanks for "their kind care of him" at his recent visit,—the last words I heard from him.

and bought tickets for himself and his wife, and afterwards sat longer than usual at dinner, in an earnest and (it must have been) deeply interesting conversation on "the Resurrection of the Body." A few minutes later the end came, as Bishop Andrewes prayed that it might come to him, "Christian, acceptable, sinless, shameless, and if it please Thee, painless."

There is little to be added. On Friday, July 25, the body of the great Bishop was laid to rest in the spot which he had closen and consecrated, and where three of his children were buried, under the altar window of Trinity Church, Geneva. By his own desire the services were as simple as possible. There was an early and second Eucharist before the Burial Service at half past two. Seven Bishops (of Maine, Albany, Springfield, Kentucky, Pittsburgh, North Dakota and Ohio), and ninety clergymen were present, with a great number of laymen representing authorities and parishes of the Diocese, and from other dioceses. Owing to a heavy rain, the Committal was attended only by the Bishop of Albany and the bearers, the family looking on from the vestry room, while in the church hymns were sung and the Benediction given by the Bishop of Maine. After the service a Minute on behalf of the Clergy was read, and brief addresses were made by Bishops Doane, Neely, Seymour and Leonard.*

On the 6th of October a Special Convention of the Diocese for the election of a Bishop was held in Trinity Church, Buffalo. It was preceded by a service at S. Paul's in memory of Bishop Coxe, with a Sermon by the Bishop of Albany. Nearly all the clergy of the Diocese attended, and most of the Ministers of other religious bodies in the city. Bishop Doane's text was "*I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in everything ye are enriched by him, in all utterance, and in all knowledge.*" I wish I could give all or most of the Sermon here; but it was not only printed and widely circulated in the Diocese, but was read in many churches soon after as a just and discriminating as well as loving and beautiful tribute to the great Bishop. "Richness, utterance, knowledge," he truly says, were the "three salient features of the dead Bishop's character." Each of these features he depicts at large in words which I would gladly repeat; but I quote only one almost final remark as illustrating what I have said above of the Bishop's *manifoldness* of character.

* This meeting was not a public one.

"The very many-sidedness of the man, some sides, seen by themselves, of course less beautiful than others, makes very difficult his characterization. The philosophy of his life, I think, might well be described as holding in solution almost antagonistic elements, which sometimes came apart. For instance, while he was himself more than precise and punctilious in the details of Divine service, certain phases, perhaps I may say fads, of what is called ritualism, irritated him extremely. While he was absolutely inclusive, in his tolerant spirit, of all sorts and shades of religious thinking and opinion, there was at times in him an outbreak of absolute intolerance, towards those who differed from his strong convictions. And while there was in him a real broadness of thought, of inclusion, of sympathy,—much broader, in my judgment, than a certain phase of thought which is so labelled,—he was essentially and intensely an ecclesiastic; and, not content only, but constrained, to hold fast by all the limitations of so-called liberty, and all the definitions of positive truth, which the Church lays down. I believe that the near view of those who knew most intimately his daily life, and the far view which men will have of him in the years to come, justify the portrait which I have, however poorly, painted, and the positions which, with careful guardedness of language, I have assigned to him in the American Church. . . . Today I join with the Church in this city and Diocese to thank our God on this and every remembrance of him with joy; for his rule over you as Bishop and Shepherd of your souls; for his pre-eminence of place and power among us his brothers in the Episcopate; for the beauty of his soul; for the tenderness of his heart; for the nobleness of his mind; for the dignity of his character; for the courtesy of his person; for the grace of his manners; for the charm of his conversation; for the courage of his convictions; for the thoroughness of his learning; for the loyalty of his Churchmanship; for the depth and devoutness of his piety; for the holiness and masterfulness of his faith; 'for the praise of him in all the churches'; for the consecrated service of his life; 'for the happy opportunity of his death'; for his entrance into Paradise and his intercession for us there; for his 'reasonable and religious hope' of a 'good answer at the dreadful and fearful Judgment seat of Jesus Christ.'"

Noble words. But I would not have quoted them, did I not believe in my heart, and know that so many others believe, that they are every one words of truth and soberness. It seems like gilding refined gold to add anything of my own to them; but I must give one word of testimony, one which so many others could give from personal experience, to two qualities which were pre-eminent in Bishop Coxe, I think both by nature and by grace,—absolute sincerity and absolute unselfishness. I doubt if either quality was fairly appreciated, if it

was even recognized, by those who met him only in official or business matters, unless indeed they had something of his nature or his ideals of life in themselves. I know that many thought him insincere because he was so apt to act and to promise on impulses, most often noble and generous ones, which proved in the end, to his own disappointment as well as theirs, impracticable to carry into full effect. There were others who thought—I cannot imagine why—that he was more or less influenced by wealth or worldly station or success ; if any man on earth habitually despised such considerations, I should say it was Bishop Coxe. With those characteristics was united a *tenderness* (I can find no other word) to those brought into any close relation with him even by his kindly sympathy, much more by ties of kindred and family, such as very few earthly lives exhibit. Those knew it who only saw him in his home, whether with his accomplished and devoted wife, whose very life was given day by day to guarding *his* life from sickness and sorrow, or in the happy days when he was gathering his children and his twelve grandchildren in the See House for the Christmas holidays, with a heart as full of joyful anticipation as were theirs. Those knew it who came to him with *any* grief or trouble in which it was possible for him to give comfort or help, whether it was of mind, body or estate. I fear he was too often himself the sufferer for the benefit of others ; but even for this I doubt not he had his reward in the very consciousness of entering heart and hand into their trials. But I must not go on ; it seems like intruding into a royal palace to say even thus much of things which belonged at least in part to his innermost life. How many of us in Western New York can thank God daily that our lives were permitted to touch even the outer surface of *that* life !*

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* Perhaps none will feel more deeply the truth of what I have said here of the Bishop's sincerity and unselfishness, as well as his gracious and tender courtesy and kindness, than the Clergy and their families who were happy in having him for their guest on his visitations. I must tell of one summer Sunday afternoon in my study which shows amusingly that impulsive sincerity which took no thought of consistency. Taking down book after book, he came at last on a family history. "I never could see," he said, "why a man should trouble himself about such a dry subject as genealogy. It is all well enough to know who your father and grandfather were, but this looking up all your relations I cannot see is any good." In reply I only called his attention to some facts about the Clevelands and Hydes, with the result that he pursued the subject through one book after

GRACE CHURCH, DUNDEE
Consecrated 1903

I have said that with Bishop De Lancey's death, the Diocese "lost that perfect confidence and unity of purpose between Bishop and Priest and Layman" which under him had given it the name of "The Model Diocese." Why? Not entirely, though partly, from the difference in the power of administration and leadership. For the same thing may be said, I fear, of nearly every diocese in the land,—of some much more than of Western New York. It is the gradual but steady failure in that spirit of *loyalty to law*, which was in Bishop De Lancey's day a distinguishing characteristic of our Church as compared with other religious bodies. What has become of it? For certainly it is little in evidence now. Each Bishop in his Diocese, each Priest in his parish, seems to be largely a law to himself, in doctrine, in discipline, in ritual; and this seems to be true, more or less, of all schools, whether they call themselves Catholic or Evangelical, High or Low or Broad. I speak of this obvious fact only as it affected the work and success of Bishop Coxe's Episcopate as a whole; and to show that in this respect it cannot be judged by the standard of earlier, and in that respect, as it seems to an old man, better days.

And on the other hand I have said, and truly, that the Diocese under him "advanced by paths and to heights where Bishop De Lancey, the man of a *past* time, could never have led it." I trust that this is apparent in the story of his Episcopate; but in some respects I have certainly failed to do justice to his leadership in diocesan work,—for instance in the "Layman's League" of Buffalo, which I fear I have not even mentioned, but which has done for a number of years past a great and most useful work in missions to the neighbouring towns and villages, to alms-houses and penitentiaries, and in many other ways.* In this association of the best business and professional men of Buffalo the Bishop took great interest, often meeting them for conference and instruction. So also to the diocesan branch of the Woman's Auxiliary, another invaluable work unknown to

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another with increasing interest; finally, as he laid down the last book, he said to my astonishment, "Well, a man must be less than a man who wouldn't interest himself in such a study as this!"

* The Reports of the President and Superintendent (Drs. Matthew D. Mann and Henry R. Hopkins) are given in the Journal of W. N. Y. from 1892 on, as are for several years those of the Woman's Auxiliary.

Bishop De Lancey's day, but now recognized all over the country, Bishop Coxe gave deep interest and much time and labour.

I add only as matter of record that at the Second Special Council of the Diocese, in Trinity Church, Buffalo, under the presidency of the Rev. James Rankine, D.D., LL.D., on Wednesday, October 7, 1896, the Right Rev. WILLIAM DAVID WALKER, D.D., LL.D., D.C.L., Missionary Bishop of North Dakota, was chosen as Bishop of Western New York in succession to Bishop Coxe. Bishop Walker was enthroned in S. Paul's Church, Buffalo, Dec. 23, 1896; but his first official duty in the Diocese was at S. Peter's Church, Geneva, at the Burial of Dr. Rankine, who entered into rest Dec. 16, 1896. The Bishop had however become known to many of the Clergy and Laity through services often and freely given in aid of Bishop Coxe during the later years of his Episcopate.

And here my long story ends, with a deep consciousness of the many things it has left untold, and the most imperfect way it has told other things. "History" I have tried to tell fairly; my "Recollections" are after all of things seen from my own point of view, quite different no doubt from that in which they may appear to many others.

"*If I have done well, and as is fitting the story, it is that which I desired; but if slenderly and meanly, it is that which I could attain unto.*"

WILLIAM DAVID WALKER
Third Bishop of Western New York

NOTE

THE ANCESTRY AND EARLY LIFE OF BISHOP COXE

(The following note has been kindly given me by the Bishop's son-in-law, Professor Francis Philip Nash, of Hobart College.)

"Bishop Coxe was of English descent both on the father's and on the mother's side. On the mother's side he traced his origin through the Clevelands, whose progenitor, Moses Cleveland, emigrated to this country in 1635, and to the Hydes, whose ancestor William came in 1633, and was one of the founders of Hartford and of Norwich, Conn. The Bishop was thus connected with the Sewall, Salisbury, Perkins, Higginson, and many other prominent families in New England. On the father's side his ancestors were the Coxes and Hansons of Maryland and Delaware.

"It is not without a certain interest to inquire where, in the ancestral line, appeared the first clerical vocations. The first clergyman on the Cleveland side appears to have been the Rev. Aaron, a graduate of Harvard, 1735, who married Susannah Porter, a granddaughter of Major Stephen Sewall. His character and career are fully set forth in Sprague's Annals of the American Pulpit, V. 164.* After serving two parishes in New England, he emigrated to Halifax, N. S., where a change in his theological views, which, for some time, had been leaning towards the Church of England, induced him to go to England to take Episcopal Orders. He died August 11, 1757, aet. 42, a clergyman of the English Church,† at the house of his friend Benjamin Franklin in Philadelphia.

"On the Coxe and Hanson side, the former a family of merchants, and the latter wealthy planters, there appears to have been no clergyman prior to the Rev. Samuel Hanson Coxe, the Bishop's father. He was a famous Presbyterian clergyman, a man of great learning, versatility and eloquence, and long the delight of New York audiences. He founded the "Laight Street Church," over which he continued to preside until his pronounced abolitionist views, with which the people of New York had little sympathy, led to his acceptance of the presidency of the Auburn Theological Seminary, and his removal to that place.

"Bishop Coxe was born May 10, 1818, at Mendham, New Jersey, where his father held his first pastorate. His early days, however, excepting the time during which he was at school in Pittsfield, Mass., were spent in New York city, where his father in 1823 had bought from the Corporation of Trinity Church a piece of property, part of the Richmond Hill estate, which he occupied until his removal to Auburn. After this young Coxe lived with his uncle, Dr. Abraham Liddon Coxe, an eminent physician of New York, and it was there that from his early childhood he learned to love the Church of which he was destined to become so bright an ornament.‡ There are constant references in his diary to his attendance at the services at S. Paul's and S. John's Chapels, and S. Thomas's Church, which, plain as it was, he, with most people of that day, regarded as a model of Gothic architecture."

To the above it is to be added that, graduating in 1838 at the University of the City of New York, and in 1841 at the General Theological Seminary, he was

* By Professor Charles D. Cleveland. And much more fully by Dr. Benjamin Rand of Cambridge, Mass., in N. E. Hist. and Geneal. Register, XLII. 73.

† And Missionary of the Society for the Propagation of the Gospel, at Newcastle, Del.

‡ He says in a letter to Prof. Austin Phelps in 1885, "From tender years I was in heart an adherent of the Fold to which I belong."

ordained Deacon by Bishop Benjamin T. Onderdonk, in S. Paul's Chapel, New York, June 27, 1841, and Priest, by Bishop Brownell, in S. John's, Hartford, Conn., Sept. 25, 1842. He was Rector of S. Ann's, Morrisania, N. Y., 1841–2; S. John's, Hartford, 1842–54; Grace, Baltimore, 1854-63; and Calvary, New York, 1863–5. In 1856 he declined the Bishopric of Texas. He received the degree of S. T. D. in 1856 from S. James's College, Hagerstown, Md., in 1868 from Trinity College, Hartford, and in 1888 from the University of Durham, England; LL.D. in 1868 from Kenyon College, Gambier. He was a member of the Historical Societies of Buffalo and New York, of the New York Academy of Design, and of the Alpha Delta Phi. A list of his numerous works, for which I regret I have not space here, occupies several pages of the Journal of the Second Special Council of Western New York, 1896, where it is taken mostly from Dr. Batterson's *American Episcopate*.

Bishop Coxe married Sept. 21, 1841, Katharine Cleveland Hyde, of the same New England families of Hyde and Cleveland from which he was descended. She died at Barnstable, Mass., Feb. 16, 1898, and her remains rest with his near the altar of Trinity Church, Geneva.*

* This note is mostly from the notice in Journ. W. N. Y., Special Council of 1896, p. 8.

EARLY CLERGY

OF WESTERN NEW YORK, A. D. 1787 TO 1838

BISHOPS.

SAMUEL PROVOOST, D.D., consecrated 1787; died 1815.
BENJAMIN MOORE, D.D., consecrated 1801; died 1816.
JOHN HENRY HOBART, D.D., consecrated 1811; died 1830.
BENJAMIN TREDWELL ONDERDONK, D.D., consecrated 1830; resigned W. N. Y., 1839.

PRIESTS AND DEACONS.

1797
Robert Griffith Wetmore.

1798
Philander Chase (D.D.),
(Bishop of Ohio and Illinois.)

1800
Ammi Rogers.
John Urquhart.

1801
Thomas Hughes.
Davenport Phelps.

1802
Daniel Nash.

1804
Jonathan Judd.
Gamaliel Thatcher.

1806
Amos Glover Baldwin.

1811
Wm. Atwater Clark (D.D.).
Orin Clark (D.D.).

1813
William B. Lacey (D.D.).

1814
Daniel M'Donald (D.D.).
Alanson W. Welton.

1815
Ezekiel G. Gear.

1816
Henry Ustick Onderdonk (D.D.),
(Bishop of Pennsylvania.)
Joshua Moore Rogers.
Samuel Johnston.

1817
William H. Northrop.
George Hadley Norton.
Nathaniel Huse.
Asahel Davis.

1818
Leverett Bush (D.D.).
Amos Pardee.
Lucius Smith.

1820
Deodatus Babcock (D.D.).
William Barlow.
Francis H. Cuming (D.D.).
Henry Moore Shaw.
Marcus Aurelius Perry.

1821
Milton Wilcox.
Henry Anthon (D.D.).
Russel Wheeler.

1822

Levi Silliman Ives (D.D., LL.D.),
(Bishop of North Carolina.)
Palmer Dyer.
William S. Irving.
Thomas K. Peck.
Algernon Sidney Hollister.
Samuel Phinney.
James P. F. Clarke.

1823

Seth W. Beardsley.
David Brown.
Rufus Murray.
Caleb Hopkins.

1824

William Josephus Bulkley.
Richard Salmon.
Orsamus Holmes Smith.
Augustus L. Converse.
Burton Hammond Hickcox.
Samuel Sitgreaves, Jr.

1825

Addison Searle.
Amos Cotton Treadway.
William Warner Bostwick.
John Seeley Stone (D.D.).
Joseph B. Youngs.

1826

William Linn Keese.
John M'Carty (D.D.).
John Churchill Rudd, D.D.
Eleazar Williams.
William M. Weber (M.D.).
John Alonzo Clark (D.D.).
Norman H. Adams.

1827

Edward Andrews (D.D.).
Lewis Pintard Bayard (D.D.).
John W. Curtis.
John D. Gilbert.
George L. Hinton.
Albert Hoyt.
Jasper Adams (D.D.).

1828

Moses P. Bennett.
Sutherland Douglass.
Reuben Hubbard.
Richard Sharpe Mason (D.D.).
Ephraim Punderson.
John Sellon.
Ralph Williston.

1829

Hiram Adams.
John Wurts Cloud.
Solomon Davis.
William Shelton (D.D.).
Benjamin Dorr (D.D.).
Parker Adams.
Ravaud Kearney.

1830

David Huntington.
James Selkrig.
Henry John Whitehouse,
(D.D., LL.D., Bishop of Illinois.)
John Murray Guion.

1831

Henry Gregory (D.D.).
George Bridgeman.
Nathaniel F. Bruce (M.D.).
James Dixon Carder.
Joseph Titus Clarke.
Chauncey Colton (D.D.).
Robert Brown Croes.
Louis Thibou, Jr.

1832

Liberty Alonzo Barrows.
Lucius Carter.
Seth Davis.
George Fiske.
Reuben H. Freeman.
John Hughes.
Kendrick Metcalf (D.D.).
George S. Porter.
John W. Woodward.

1833

Thomas Meachem.
Ethan Allen.
Robert Campbell.

1833

Thomas Clark.
Robert Davies.
John Frederick Ernst.
Alexander Fraser.
William Lucas.
Jesse Pound.
William Staunton (D.D.).
Francis Tremayne.
Solomon Blakeslee.
James Aaron Bolles (D.D.).

1834

Orange Clark (D.D.).
Edmund Embury.
Isaac Garvin.
Stephen M'Hugh.
Timothy Minor.
Thomas Morris.
William Putnam Page.
John Palmer Robinson.
Richard C. Shimeall.
Erastus Spalding.
James O. Stokes.

1835

Johnson A. Brayton.
John Grigg.
Samuel M'Burney.
Henry Peck.
Seth S. Rogers.
Richard Smith.

1835

James Sunderland.
William Tatham.
John Visger Van Ingen (D.D.).
Marshall Whiting.
James Keeler.
Nathan B. Burgess.

1836

Alva Bennett.
Charles Wm. Bradley (LL.D.).
Benjamin Hale (D.D.).
Charles Jones.
Beardsley Northrup.
Pierre Alexis Proal (D.D.).
Francis T. Todrig.
Nathaniel Watkins.
Gershom Palmer Waldo.

1837

Charles Gardner Acly.
William Allanson.
Henry Smith Attwater.
John Bayley.
Samuel Chalmers Davis.
George Denison.
George B. Engle.
Cicero Stephens Hawks,
(D.D., Bishop of Missouri.)
Pierre Parris Irving.
Henry Tullidge (D.D.).
Augustine Palmer Prevost.
Clement Moore Butler (D.D.).
Ferdinand Rogers (D.D.).
Foster Thayer.

1838

Tapping Reeve Chipman.
Samuel Cooke (D.D.).
Ebenezer Harrison Cressey (D.D.).
Wm. E. Eigenbrodt (D.D.).
John Bernard Gallagher.
Humphrey Hollis.
George Ogle.
Henry Lemuel Storrs.
Bethel Judd, D.D.
Thomas J. Ruger.
Lloyd Windsor (D.D.).
Gordon Winslow.

CLERGY ADDED

IN THE OLD DIOCESE, 1838 TO 1868

BISHOPS.

William Heathcote De Lancey, D.D., LL.D., D.C.L., consecrated 1839; died 1865.

Arthur Cleveland Coxe, D.D., LL.D., consecrated 1865; died 1896.

PRIESTS AND DEACONS.

1839

Samuel Gilman Appleton.
Washington Van Zandt.
Albert Clarke Patterson.
Eli Wheeler.
Stephen C. Millett.
John P. Fenner.
Thomas Towell.
Thaddeus Minor Leavenworth.
William Walton.
David Huntington.
William W. Hickcox.
Hobart Williams.

1840

Phineas L. Whipple.
William Croswell (D.D.).
Isaac Swart.
Henry Lockwood.
Fortune Charles Brown.
George De Normandie Gillespie, (D.D., Bishop of Western Michigan.)
Stephen Douglass.
Benjamin Washington Stone.
John Noble.
Josiah Moody Bartlett.

1841

Thomas S. Brittain.
Edward Bourns (LL.D.).
Charles De Kay Cooper (D.D.).
Erastus B. Foote.
Major Anson Nickerson.
Andrew Hull (D.D.).
Asa Griswold.
James Sunderland.
Levi Hanaford Corson.
Alfred Louderback (D.D.).
Samuel Goodale.
John Fletcher Fish.
Charles B. Stout.
Origen Pinney Holcomb.
John William Clark.

1842

Philemon Elmer Coe.
David M. Fackler.
Edward Ingersoll (D.D.).
Stephen Henry Battin.
Charles Jarvis Todd.
Edward Dolph Kennicott.
William Sidney Walker (D.D.).
James Jay Okill.

1843

Richard F. Burnham.

1843

Edward De Zeng.
George Leeds (D.D.).
Rufus M. White.
John Jacob Robertson, D.D.

1844

Montgomery Schuyler (D.D.).
Thomas Clap Pitkin (D.D.).
Mason Gallagher.
Benjamin Williams Whicher.
Charles Henry Platt.
John Wayland (D.D.).
Joseph Ransom.
Orrin Miller.
Edward Embury.
Thomas Pickman Tyler (D.D.).
Edward Augustus Renouf (D.D.).
Benjamin Franklin (D.D.).
Pascal Paoli Pembroke Kidder.
Samuel Hanson Coxe (D.D.).
Henry B. Bartow.

1845

Joshua T. Eaton.
Henry Stanley.
John Nicholas Norton (D.D.).
Charles Edward Phelps.
Justin Field.
Charles Seymour.
George Watson.
Richard F. Cadle.
William Dexter Wilson
(D.D., LL.D., L.H.D.).
David Pise, Jr. (D.D.).
Israel Foote (D.D.).
John Sidney Davenport.

1846

William Johnstone Bakewell.
John B. Colhoun.
William Henry Augustus Bissell,
(D.D., Bishop of Vermont.)
John Henry Hobart (D.D.).
Vandevoort Bruce.
William Agur Matson (D.D.).
Levi Warren Norton.
Timothy Fales Wardwell.
Orlando Frary Starkey.
Benjamin Wright, Jr.
Samuel H. Norton.
Walter Ayrault (D.D.).
William Hemans Perry Paddock.
Albert Patterson Smith.

1847

Milton Ward.
Phineas Manning Stryker.
William Henry Hill.
Almon Gregory.
Charles Woodward.
Daniel Caldwell Millett (D.D.).
Gardner Mills Skinner.
William Baker.
Oliver H. Staples.
David Dubois Flower.
George Bridgeman.
James Radcliffe Davenport(D.D.).
Charles Arey (D.D.).
Thomas Newcome Benedict.

1848

Henry Washington Lee (D.D.),
(Bishop of Iowa.)
Breed Batchelder.
Henry Budd Walbridge (D.D.).
John L. Gay.
Abram Newkirk Littlejohn,
(D.D., LL.D, Bishop of Long Island.)
Spencer Marcus Rice (D.D.).
George Champlin Foote.
Henry Lorenzo Low.
Sylvanus Reed.
Rufus Doane Stearns.
George Burder Eastman.
David Hazzard Macurdy.
Maunsell Van Rensselaer
(D.D., LL.D.).
Edward Meyer.
William Bliss Ashley (D.D.).
Moses Eaton Wilson.
Loren Wood Russ.
Theodore Marsh Bishop (D.D.).

1849

Charles Huntington Gardiner.
Alfred Baury Beach (D.D.).

1849

Noble Palmer.
Oran Reed Howard (D.D.).
Edmund Roberts.
Caleb Bailey Ellsworth.
George Hamilton M'Knight(D.D.)
Malcolm Douglass (D.D.).
William Allen Fiske (LL.D.).
Henry Benjamin Whipple,
(D.D., LL.D., Bishop of Minnesota.)
Wentworth Larkin Childs.
Elijah Weaver Hager (D.D.).
Richard Whittingham.

1850

Andrew D. Benedict.
Thomas Mallaby.
Robert James Parvin.
George L. Foote.
Samuel King Miller.
Amos Billings Beach (D.D.).
Willis Hervey Barris (D.D.).
Francis John Roach Lightbourne.
William Atwill.
Joshua L. Harrison.
Richard S. Adams.
John B. Pradt.
Martin Moody.
Ephraim Punderson.
Joshua Smith.
George Morgan Hills (D.D.).
Edward Livermore.
Anthony Schuyler (D.D.).

1851

George White Horne.
Richard Radley.
James Watson Bradin.
Stephen Chipman Thrall (D.D.).
Julius Sylvester Townsend.
Osgood Eaton Herrick (D.D.).
DeWitt Clinton Loop.
Daniel Frederick Warren (D.D.).
Lawrence Sterne Stevens.
Albert Wood.
Rolla Oscar Page.
John Adams Jerome.

1852

William B. Musgrave.
Edward Bostwick Tuttle.
Carlton Peters Maples.
Robert Nathan Parke (D.D.).
Joseph Morison Clarke (D.D.).
William Paret (D.D., LL.D.),
(Bishop of Maryland.)
Charles Wells Hayes (D.D.).
James Andrew Robinson.
George Nathan Cheney.
James Abercrombie (D.D.).
Gurdon Huntington.
Henry Cook Stowell.
Peter S. Ruth.
Henry Adams Neely (D.D.),
(Bishop of Maine.)
Napoleon Barrows (D.D.).
John Leech.

1853

Addison B. Atkins.
Gordon Moses Bradley.
Charles Haskell.
Daniel Murphy.
Josiah Mulford Hedges.
George William Watson (D.D.).
John Woodbridge Birchmore.
William M. Carmichael (D.D.).
George Thomas Rider.
William Thomas Gibson
(D.D., LL.D.).
John Gott Webster.
William White Bours.

1854

John Jacob Brandegee (D.D.).
Thomas Levering Franklin (D.D.).
Robert Horwood.
Andrew Oliver (D.D.).
Thomas Applegate.
John Edmund Battin.
James Rankine (D.D., LL.D.).
William Bostwick Edson (D.D.).
Charles Whitefield Homer (D.D.).

1855

Samuel Lewis Southard.
John Marshall Guion (D.D.).
Reuben James Germain.
Henry Vibber Gardner.
James Smith Bush.
Benjamin Watson (D.D.).
Daniel E. Loveridge.
William Long.
Edward Zechariah Lewis.
Edward Moyses.
Charles E. Beardsley.
Aaron Van Nostrand.
Horatio Gray.

1856

Milton Brewster Benton.
John Henry Rowling.
Hermon Gaylord Wood.
Edward Hurtt Jewett (D.D., LL.D.).
William White Montgomery.
Caleb Sprague Henry, D.D. (LL.D.)
Thomas Goldsborough Meachem.
William B. Otis.
Stephen Green Hayward
George Clinton Van Kleeten Eastman.
Thomas B. Fairchild.
Moses E. Wilson.

1857

Edward Pidsley.
Cuthbert Collingwood Barclay.
Robert W. Oliver (D.D.).
Addis Emmet Bishop.
Peyton Gallagher.
Louis Le Grand Noble.
William Allen Johnson.
William Osman Gorham.
Aaron Reid Van Antwerp.
Jacob Shaw Shipman (D.D., D.C.L.).
David Eglinton Barr.
Theodore Babcock (D.D.).
Edward Randolph Welles (D.D.), (Bishop of Milwaukee.)
Jedediah Winslow.

1858.

Edward Kennedy.
James W. Capen.
Abner Jackson (D.D., LL.D.).
Francis Granger.
William Henry Brooks (D.D.).
Joshua Law Burrows (Ph.D.).
James Copeland Lea Jones.
Gemont Graves.
William James Alger.
Charles Edward Cheney (D.D.).
Thomas Dunn Sleeper.
William Roberts.

1859

Lorenzo David Ferguson.
John A. Bowman.
Luther Gregory.
William Oscar Jarvis.
William Henry Lord.
Frederick P. Winné.
Alfred B. Goodrich (D.D.).
John Long.
Robert Dobyns.
Robert Bethell Claxton, D.D.

1860

Levi Ward Smith.
William Thomas Early.
Sidney Wilbur.
Ammi Merchant Lewis.
George Ward Dunbar.
William Meredith Ogden.
Lucius Sweetland.
Joseph Kidder.
Orlando Witherspoon.
Chester Smith Percival (Ph.D.).
John Blair Linn.
John Turner Cushing.
Joseph S. Saunders.
Voltaire Spalding.
H. C. Eyre Costelle.
Russel Todd.
Henry Holmes Loring.

1861

John D. McCollough, D.D.
George Webb Southwell.

1861

William Henry Van Antwerp (D.D.).
William Henry Moffett.
Milton C. Lightner.
John Martin Henderson.
Albert Crittenden Lewis.
Dennis Smith.
Morelle Fowler.
Duncan Cameron Mann.
Alexander Hamilton Rogers.
Joseph Wheeler Pierson.
Jonathan H. Haven.
Peter Brown Morrison.
Henry E. W. Nye.

1862

Robert Carter Wall.
John Kerfoot Lewis.
Christopher Starr Leffingwell.
Frederick N. Luson.
Lewis Graham Weaver.
William Robert Harris.
Nathan F. Whiting, (D.D.).
Rodman Lewis.
William Martin Beauchamp (D.D.).
Edwin Coan.
Henry Martyn Brown.
Pierre Teller Babbitt (D.D.).

1863

Fayette Royce (D.D.).
F. Southard Compton (D.D.).
George D. Johnson (D.D.).
Leonard Ravella Humphrey.
Francis Fenelon Rice.
A. Herbert Gesner.
William Norman Irish.
Michael Scofield.
Lewis Loren Rogers.
Elliott Dunham Tomkins.
Moses Lawrence Kern.
George Storm Teller.
David F. M'Donald, D.D.
John Brainard (D.D.).

1864

George Caspar Pennell.
Hugh Lorington Morison Clarke.
George Leonard Chase (D.D.).
Warren Watson Walsh.
Robert Murray Duff (D.D.).
Francis Thayer Russell (D.D.).
Henry Darby.
Edwin Martin Van Deusen, D.D.
Charles Thompson Kellogg.
Henry Rogers Pyne.
Frederick M. Gray.

1865

Lyman Hinsdale Sherwood.
Jacob Miller.
George Gustavus Perrine.
John Francis Potter (M.D.).
Francis Solomon Dunham (Ph.D.).
William Heathcote De Lancey Grannis.
George Dana Boardman Miller.
Charles G. Gilliat (Ph.D.).
James Roger Coe.
Pelham Williams (D.D.).
Charles Carroll Edmunds.
Joseph Hunter.
Julius Henry Waterbury

1866

William Maurice Salt.
John V. Stryker.
Albert Danker, Jr. (Ph.D.).
Samuel Seymour Lewis.
Henry Anstice (D.D.).
Joseph B. Robinson.
Edward Dolloway.
Charles Talcott Ogden.
Nelson Somerville Rulison (D.D.), (Bishop of Central Pennsylvania.)
John H. C. Bonté.
Thomas W. Street.
Samuel Fermor Jarvis.
Augustine William Cornell.
Legh Richmond Brewer (D.D.), (Missionary Bishop of Montana.)
Gustavus William Mayer.
John Henry Hobart De Mille.

1866

Henry Noble Strong, D.D.
William Wirt Raymond.
James Stoddard.
Louis Bevier Van Dyck (D.D.).
John William Payne.
Erastus Phelps Smith.
James Dada Stebbins Pardee.

1867

Hiram Adams.
Ephraim Stuart Wilson (D.D.).
M. R. St. John Dillon-Lee.
Reginald Heber Barnes.
William Henry Williams.
Robert Evans Dennison.
Russell Asa Olin (D.D.).
Francis Gilliat (D.D.).
Robert Fletcher.
George Fayette Plummer.
William Stone Hayward.
Henry Roswell Lockwood (D.D.).
David Harmon Lovejoy, M.D.
Samuel V. Berry.
John Anketell.
John Armitage Staunton.
Gilbert B. Hayden.
Thomas Croswell Reed, D.D.
Wm. Augustus Hitchcock (D.D.).

1868

J. Frederick Esch.
William James Pigott.
Charles Metcalf Nickerson (D.D.).
Frederick Schwartz Hyde.
James Kent Stone (D.D.).
Charles Franklin Robertson,
(D.D., LL.D., Bishop of Missouri.)
James Holwell Kidder.
Thomas Drumm (M.D.).

CLERGY ADDED

IN THE PRESENT DIOCESE, 1868 TO 1896

PRIESTS AND DEACONS.

1868

William Adriel Ely.
John Bartlett Wicks.
Arthur Hammond Warner.
John Wainwright Ray.
David Archibald Bonnar.
Frederick Walter Raikes.
Walton Wesley Battershall (D.D.).

1869

Charles Theodore Seibt (D.D.).
Adolphus Frederick Rumpff.
Charles Henry Wright Stocking.
Reynold Marvin Kirby (D.D.).
Thomas Bell.
William Stevens Perry,
(D.D., LL.D., Bishop of Iowa.)
Joseph Cross, D.D. (LL.D.).
George William Knapp.
William Frederick Lane.
Charles Lewis Hutchins (D.D.).
Charles De Lancey Allen.
Myron Alfred Johnson (D.D.).
Luther H. Strycker.

1870

George Herbert Patterson.
David Flack.
George Stuart Baker (D.D.).
Edwin Ruthven Bishop.
Charles Nelson Allen.
Milton Brewster Benton.
Henry Mason Baum (D.C.L.).
Thomas Green Clemson.
Sylvester Daily Boorom.
George Milnor Stanley.
Libertus Van Bokkelen, D.D.
John Wallace Von Gantzhorne.

1872

Edmund Burke.
Charles Stewart Hale.
James Hogarth Dennis.
James Davies.
Charles Douglas Barber.
Elihu Turney Sanford.

1873

John Schultz Seibold.
Henry Seely Dennis.
Charles John Machin.
Eleutheros Jay Cooke.
William Catterson.
Walter North (L.H.D.).
Charles Henry Smith (D.D.).
Cameron Mann (D.D.),
(Missionary Bishop of North Dakota.)
Edward Eustace Chamberlain.
James Van Voast.
William Gaillard McKinney.
Charles Buckingham Champlin.
Aubrey Francis Todrig.
George Friedrich Siegmund,
(D.D.)
Henry Alfred Duboc.

1874

Wm. Frederick Morrison (M.D.).
J. McBride Sterrett (D.D.).
Gabriel Alfred Mueller.
Peter Macfarlane.
William Mortimer Hughes(D.D.).

1875

Stephen Humphreys Gurteen.
Melancthon Cleveland Hyde.
Joseph Louis Tucker (D.D.).
John James Andrew.
William Alexander Coale.
John Andrew Dooris.
Charles Henry Kellogg.
Foster Ely (D.D.).
Benjamin T. Hall.

1876

John James Landers (LL.D.).
James Hattrick Lee.
Joseph Robert Love (M.D.).
Robert Graham Hinsdale (D.D.).
Elijah Hamlin Edson.
James H. Barnard.
Robert B. Wolseley.
Richard Hogarth Dennis.

1877

Henry Welles Nelson, Jr. (D.D.).
Charles Friedrich Kellner, Ph.D.
Joseph Wayne.
James Byron Murray, D.D.
E. Spruille Burford.
William D'Orville Doty (D.D.).
John Woodworth Craig.
Haynes Lord Everest.

1878

Charles F. A. Bielby.
Samuel Richard Fuller.
William Stowe.
James Sydney Kent.
Abraham Joseph Warner.
James Alexander Brown.
John W. H. Weibel.
William Westover.
James Prentiss Foster.
Abner Platt Brush.
Thomas Stephens.
Isaac Easterbrooks.
Benjamin Franklin Miller.

1879

Charles Henry Hibbard (D.D.).
Algernon Sidney Crapsey (D.D.).
Rudolf Wahl.
Byron Holley, Jr.
Joshua Albert Massey, D.D.

1880

Jeremiah Cooper.
Andrew Sidney Dealey.
William D. U. Shearman.
Christopher W. Knauff.

1881

Frank Pierce Harrington.
Amos Skeele (D.D.).
Jonathan Elbridge Goodhue.
Enoch Crosby Cowan.
David Moir.
Henry Smith Huntington.
Hobart Bingham Whitney.
John Dudley Ferguson.

1882

Francis Eugene Easterbrooks.
John Wesley Brown, D.D.
Charles Francis Joseph Wrigley (D.D.).
William Henry Platt, D.D., LL.D.
George Frederick Rosenmüller.
Edward William Worthington.

1883

James William Ashton (D.D.).
Albert Alonzo Brockway.
Joseph H. Young.
Cyrus Peck Lee.
Anson J. Brockway.
Charles T. Coerr.
Charles Arthur Bragdon (D.D.).
Rob Roy M'Gregor Converse (D.D., D.C.L.).

1884

George Thomas Le Boutillier.
Pierre Cushing.
James William Van Ingen.
Eliphalet Nott Potter, D.D., LL.D. (D.C.L.).
Edward Phelan Hart.

1885

Eugene Jeffrey Babcock.
Henry Faulkner Darnell, D.D.
Alexander Mann (D.D.).
Leonard Woods Richardson (LL.D.).
Charles William Camp.
Hale Townsend.
William B. Bolmer.
Thomas Duck.
John Henry Perkins.

1886

Charles John Clausen.
Oliver J. Booth.
Arthur Sloan.
Robert Harris.
George Grey Ballard.
John Huske.

1887

William Henry Capen.
Francis Lobdell, D.D. (LL.D.).
Samuel H. S. Gallaudet.
Lewis Peter Clover, D.D.
John Evans Bold.
Addison Monroe Sherman.
Lansing Swan Humphrey.
Melvin Honeyman.
Edward Steuart-Jones.

1888

Charles Alfred Ricksecker.
Walter Coe Roberts.
Aaron Baker Clark.
Henry Whitehouse Spalding, D.D.
Thomas Benjamin Berry.
Jesse Brush.
Louis Cope Washburn (D.D.).
James Avery Skinner.
Edwin Ruthven Armstrong.
Crozier Graham Adams, D.D.
J. Gorton Miller.

1889

Thomas Dennis.
George W. Sinclair Ayers.
Wilberforce Wells.
Abraham Beach Carter, D.D.
Charles Homer Boynton, Ph.D.
Evan Hartsell Martin.
Gershom Mott Williams (D.D.), (Bishop of Marquette.)
James Alexander M'Cleary.
George Washington West.
Albert Augustus Roberts.
Curtiss Carlos Gove.
Henry Augustus Adams.
William Francis Shero.

1890

Edwin Stoner Hoffman (D.D.).
Benjamin Smith Sanderson.
William John Wycliffe Bedford-Jones.
William Gardam.
Richard Mitchell Sherman, Jr.
Henry Bridges Jefferson.
Warren Calhoun Hubbard.
Arthur John Fidler.
Thomas Robert Johnston.
Richard Thomas Kerfoot.
John Evans.

1891

James Curtis Carnahan.
John M'Kinney.
Walter Biddle Lowry.
Henry Ernest S. Somerville.
Charles Henry Duncan.
Richard R. Upjohn.
John Ravenscroft Harding.

1892

William Naylor Webbe.
John Baptist Blanchet (D.D.).
George Sherman Burrows.
Arthur Hallett Mellen.
Jacob Asbury Regester (D.D.).
Nassau Somerville Stephens.

1893

Thomas Fisher Marsden.
Thomas Elliot Calvert.
Frederick William Beecher.
Charles Edward Spalding.
Henry Stevens Gatley.
Dwight Galloupe.

1893

Tullius Wilson Atwood.
Francis Allen Gould.
William Frederick Faber.
John Henry Simons.
Frederick Kendall Howard.
Thomas Alexander Parnell, D.C.L.
Henry Rollings.

1894

Robert Gilbert Osborn.
John Saul Wilson.
Edmund Cooke Bennett.
George Herbert Gaviller.
Frank Miller Baum.
George Alexander Harvey.
James Roy, LL.D.
Alfred Brittain.
Reginald Victor Bury.
William Herbert Hawken.
Solon Aurelius Whitcomb.
John Howard Perkins.
Arthur Davies.
John Hector Caughn.
Charles Newton Morris.

1895

Henry Martyn Kirkby.
John Montgomery Rich.
Herbert Luther Wood.
William Lucien Reaney.
Alexander William Bostwick.
Nathan William Stanton.
Frank Norwood Bouck.
Harvey Sheafe Fisher.
John Stockton Littell.
Charles Marcus Kimball.

1896

Walter Anderson Stirling.
Charles Thomas Walkley.
Frank Evans Badger.
George Robert Brush.
Francis Samuel White.
Cuthbert Ogilvie Sharp Kearton.

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1845. Canandaigua Lake. (W. H. Bogart, Aurora.)

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1857. Hints on Church Building. (do.)

1858. "The Rose of Sharon" *Te Deum Laudamus.* (New York and Buffalo; 22 editions to 1903, about 45,000 in all.)

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1867. Hobart College General Catalogue, 1825–97. Edited for the Associate Alumni. 8vo. pp. 254. Portraits. (Geneva.)

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1901. Early Years of the Church in Buffalo. Sermon for the 77th Year of Grace Church. 8vo. (Buffalo.)

1902. De Lancey Divinity School: History and Catalogue. 8vo. pp. 30. (Geneva.)

A Life of Service. Sermon at the Dedication of the Rankine Memorial House of S. Peter's Church, Geneva, 1902. (Geneva.)

1903. The Diocese of Western New York; History and Recollections. 8vo. pp. 416. 88 Illust. (Rochester.)

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*Which drew forth the following letter from Bishop Coxe, Dec. 11, 1890:

"Pergratum mihi opus tuum de clericis fratribus nostris qui ex vita cesserunt, et in coelum (i. e. in Paradisum) migravere. Perlegens historiam tuam, lachrymis nonnullis, haec nomina valde pretiosa annos praeteritos in mentem revocaverunt. Utile et pium debitum reddidiste. Accipe gratias meas; Dominus tibi det proemia aeterna! Talia verba scripsi ex corde fraterno."

"ARCT. COXE DE TERRA CLIVOSA,
"EP."

PREFACE

TO THE SECOND EDITION.

AVAIL myself of the issue of a Second Edition to correct some inaccurate statements.

Page 301, line 14. The site of the Rochester Church Home was given by George R. Clark and George E. Mumford, but the money for the buildings was obtained by the efforts of Mrs. George H. Mumford and other Rochester Churchwomen.

Page 310. In the story of the later missionary work of the Diocese, it should be said that the late Rev. William D'Orville Doty, D.D., Rector of Christ Church, Rochester, had much to do with the founding of S. John's Mission in that city; and a word should be added of the labours of the late Rev. William Catterson in Yates and Steuben counties, one result of which was the building up of a substantial and now prosperous parish in Penn Yan, out of two contending and failing congregations.

Page 311, line 6. S. Luke's Church began the deaf-mute work in Rochester.

Page 336, note. The Diocese gave $35,000 for the building of Coxe Memorial Hall.

Page 349, line 18. The Rev. James P. Foster and the Rev. George T. Le Boutillier each served for a short time as General Missionary under the resolution of the Council of 1890.

In saying on page 59 that through the intercourse of Bishop Hobart with the Rev. Hugh James Rose in 1825 "the Oxford Movement of the Church of England had its beginning," I did not mean to attribute an undue influence to the Bishop, but only that Mr. Rose was thus encouraged and aided in the inspiration and suggestion of that great work, which seems to have come from him more than from any other one man. But see Bishop Coxe's remark on the true origin of the "Catholic revival," on page 339; and Dr. W. J. Seabury's in his sermon at the Centennial of the Diocese of New York, 1885, where he speaks of Bishop Hobart as "sowing in the Church in New

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